

**The Qur'ānic Concept of 'Adl as a Significant
Resource to the Qur'ānic Concepts of Salām and Ṣulḥ**

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Author's Declaration.

I hereby declare that this research has been composed by myself, and is the result of independent research.

It has not been accepted in any form, for any previous degree.

All quotations in the research, have been distinguished by quotation marks, and the information sources specially acknowledged.

Mohammed Hafiz Amadu

Signed

Dated: June 3, 2015

Abstract

Among positions hitherto held is the idea that religion when it comes to the matter of conflict, has been destructive contributor. However, in recent times, attention has been granted to the role of religion and religious peoples in conflict resolution and the process of making peace. As such, this research argues that, the Qur'ānic concept of '*adl*' ('justice') is a significant resource to the Qur'ānic concepts of *salām* ('peace') and *ṣulh* ('reconciliation').

Analysing Qur'ānic resources on '*adl*', *salām* and *ṣulh* such as Q.2:30; 49:13; 16:89, 90 reveals a Qur'ānic conceptual interconnectedness between the Qur'ānic concepts of *tawhīd* ('submission to the will of Allah'), *hidāyah* ('guidance'), *salām*, '*adl*' and *ṣulh*. This revelation is significant towards the commitment of Muslims to '*adl*' as the command to be just articulated in Q.16:90 is interpreted to mean *lā ilāha illā 'llāh* ('there is no god but Allah'), which also stands for *tawhīd*, and *tawhīd*, in turn, is said to lead to peace and reconciliation as expressed by *salām* and *ṣulh*.

The above Qur'ānic conceptual interrelationships are revealed as a result of the Qur'ānic comparative methodology involving five Arabic exegetical works that the researcher has employed, to promote a better Qur'ānic understanding. The choice of this methodology was in response to the call for a better way of elucidating the text of the Qur'ān.

The application of the above methodology is however limited to this research alone. The research reveals that even though Muslims may be committed to Qur'ānic commandments due to their divine origin, it remains to be seen how these doctrinal issues are put into practice

The research has contributed to the body of knowledge by discussing the significant role of religion, and religious text in organising a just society in general, and in particular, in promoting '*adl*', *salām* and *ṣulh* in society.

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Chapter One: Introduction

The Qur'ānic concept of *'adl* ('justice') represents a significant resource to the Qur'ānic concept of *salām* ('peace') and *ṣulh* ('reconciliation'). The justification for examining the role that the Qur'ān plays in the area of justice, leading to the nurturing of peace and reconciliation is in line with the argument put forward by Abu-Nimer (2001, 686) that views are changing in relation to the positions hitherto being assumed regarding the destructive role that religion plays in matters of conflict. However, Abu-Nimer suggested that, the focus is now on religion's role in 'peacebuilding'. He also suggested that, religion's role in peacebuilding has been overlooked both in research and in practice. Despite this, he capitulated that, in recent years, there has been an increase in interest, in how religion could be used in both peacebuilding and the resolution of conflict. In line with the significance of *'adl* in achieving *salām* and *ṣulh*, Muslim writers such as Ibn Khaldūn (a 14th century CE) scholar, Ibn Kathīr (1966), al-Ṭabarī (1967), AbuSulayman (2011), Drammeh (2009), and Kamali (2006) believe that Q.2:30; 49:13; 16:90 contains a framework on which lasting peace and reconciliation could be based. Q.49:13 teaches that, the differences that exist in humans with regards to race, nation, and tribe should promote *ta- 'arūf* ('to get to know one another') for the purpose of inter-human interdependence and cooperation, rather than antagonism. Some Muslim writers, among them, AbuSulayman (2011) and Abdel-Malek (1997) also believe that the Qur'ān as part of its message of *hidāyah* ('guidance'), contains textual warrants or resources that enjoins the need for human conduct to be fashioned on the basis of *'adl*, leading to the promotion of *salām* and *ṣulh*.

It could be argued that, some Qur'ānic textual warrants/resources allude to the existence of Qur'ānic conceptual relationships/interconnectedness between the Qur'ānic concepts of *tawhīd* ('Oneness/Unity of God'), *hidāyah*, *'adl*, *salām*, and *ṣulh*. Q.4:58 is one of the textual warrants in the Qur'ān that calls for the need for humans to be just. On the one hand, the verse is said to represent a call to those in authority, as trustees, to return things in their possession, to their rightful owners. On the other, it also calls on them to judge between people on the basis of *'adl*. The exegetes chosen for the purpose of analysing Qur'ānic resources in this research argue that, if people acted in accordance with justice as commanded by Allah, conflict and litigation would not have existed. The *muffa'sirūn* ('exegetes') also suggest that because humans as trustees do not return things to their rightful owners, that is why there is the need to speak about *'adl*. To return things to their rightful owners referred to in the above verse represents a divine imperative.

It is worth noting that the significance of ‘*adl*’ in the attainment of *salām* and *ṣulḥ* departs from the concept of humans as Allah’s *khalīfah* (‘vicegerent’). The concept of *khalīfah* evolves around Q.2:30; 49:13; 16:90. Q.2:30 refers to the episode in which God makes known to Angels His intention to make humans His *khalīfah* on earth. The role of being Allah’s *khalīfah* is found in Q.16:90 which is believed to represent a Qur’ānic imperative. Kamali (2006) believes that ‘*adl*’ in the Qur’ān is associated with humankind as God’s vicegerent. Being a *khalīfah* comes with fiduciary responsibilities which Drammeh (2009) believes is to make *salām* and prosperity prevail. Rahman (1994) on his part, suggests that the fiduciary role of humans as God’s *khalīfah* is the creation of a moral social order also referred to as *amāna* (‘trust’). Ali Nadwi (2005) refers to the same responsibilities and suggests that such roles include *maḥab’bah* (‘love’) for all creation, which includes non-Muslims and Muslims alike, ‘*adl*, and equity. *Tawḥīd*’s relationship with ‘*adl*’ is in its intended result, being the unity of humans. In Akram’s (2002) view, *tawḥīd* is the ideal for being Allah’s *khalīfah*. As mentioned earlier, being a *khalīfah* comes with obligations which according to Kamali (2002) is the mandatory establishment of ‘*adl*’ and *salām* as in Q.4:58, as well as the teaching couched in Q.16:90. It is therefore not surprising that some Qur’ānic exegetes, such as Ṭanṭāwī (1972) in his *Tafsīr al-wasīṭ*, interpret the term ‘*adl*’ which appeared in Q.16:90 to mean *lā ilāha illā ‘llah* (‘there is no god but Allah’). This is a declaration against *shirk* (‘associating gods with God’). It also means *tawḥīd*, which is believed by Sarwar (2008) to lead to *salām*. Other Qur’ānic verses that puts the ‘Qur’āno-*tawḥīdic*’ conceptual interconnectedness between *tawḥīd*, *hidāyah*, ‘*adl*, *salām* and *ṣulḥ* into perspective, include Q.16:89, 90; Q.5:15-16. Q.16:89 reveals that humans would be made to account for their worldly vocation on the Day of Reckoning.

It could be argued that God’s just nature is manifest in His having revealed the Scripture to humans as a *hidāyah*, explaining in it, everything regarding human existence on earth. The Scripture is said to give glad tidings for those among God’s creation who devote themselves to Him. The above verse is immediately followed by Q.16:90 which represents a divine imperative commanding justice, generosity and the doing of good. There is no doubt that the way Q.16:89 and Q.16:90 follow each other closely, reveals a direct relationship between the Qur’ānic concept of *hidāyah*, ‘*adl*, *salām* and *ṣulḥ*. Q.5:15-16 on its part, suggests that among Allah’s creation, those who engage in what pleases Him, are offered *hidāyah* to the ways of *salām*. The above verse also hints at the Qur’ānic conceptual relationship between *tawḥīd*, *hidāyah*, *salām* and *ṣulḥ*.

Among those who have written on the subject of the significance of ‘*adl*’ in achieving *salām* and *ṣulḥ* on one hand, and on the other, on the relationship that exist between the Qur’ānic

concept of *tawḥīd*, *hidāyah*, ‘*adl*, *salām* and *ṣulḥ* include Ibn Khaldūn. In *Al-‘ibar*, Ibn Khaldūn sees a relationship between ‘*adl* and *amn* (‘safety’). He believes that implementing justice in judgement and deeds makes right the affairs of the *ra’iy’yah* (‘the ruled’). In his opinion, this also guarantees safety for the ruler. In addition, those who are treated unjustly get justice. On the significance of justice, according to Khadduri (1984) Ibn Khaldūh considered justice, when he settled in Egypt, as the most important social concept. He also alluded to the fact that three types of states exist on the basis of the origin of their scale of justice. He is said to favour from these three, the one in which the scale of justice is derived from Law and religion, while obtaining its public order essentially from sources of *hidāyah* (‘revelation’). Ibn Khaldūn is also said to hold the view that, only God and His Prophet alone offer the perfect and ideal standard of justice. Bassiouni (1996) believes that in a democratic dispensation, the attainment of peace to end conflicts, cannot be disconnected totally from the pursuit of justice. He also believes that peace must incorporate the objectives of justice: to deter, rehabilitate and prevent conflicts. Bassiouni defines *salām* as *ṣulḥ*. On his part, Abu-Nimer (2000-2001) is of the view that justice (‘*adl*) and peace (*salām*) are interconnected themes. He suggested that *salām* cannot be achieved without ‘*adl*.

From a *Shī‘a* standpoint, Lakhani (2006) discusses Imām ‘Ali’s views on the meaning of ‘*adl* and suggests that it relates to the reestablishment of lost harmony and equilibrium as well as offering each individual their due. Lakhani’s discussions of Imām ‘Ali’s view on justice reveals that God is the source of ‘*adl*, harmony, equilibrium and peace. He added that the justice discourse sees humans as Allah’s *khalīfah*, who are offered knowledge regarding what the role of *khalīfah* is all about. A theme which emerges in Lakhani’s discussion above is *al-haqq* and its relationship with ‘*adl*. He believes that the practice of ‘*adl* is impossible without the truth. In addition, his discussion suggests that, left on their own, it is not possible for humans to understand the above. It is for this reason that *hidāyah* has been sent to offer them guidance towards the comprehension of ‘*adl*, the truth and what is real.

Among those who have written on justice from the point of view of Abrahamic tradition are Philpott (2002, 2007) and Shore (2009). They see reconciliation as having a relationship with justice. Philpott is of the view that reconciliation, which is considered as an alternative paradigm in dealing with transitional justice, is itself, a conception of justice as it relates to right relationship. In the opinion of Shore, reconciliation and forgiveness are central to the

application of justice in religions such as Christianity, Islam, Judaism and Buddhism¹. He added, that the two themes are central to the moral vision of the Abrahamic traditions.

The above is an attempt to show the significance of the Qur'ānic concept of *'adl* in achieving *salām* and *ṣulh* on one hand, and on the other, in promoting a moral social order based on justice.

1.1 Problem of Research

Firstly, the research attempts to discuss the significance of the Qur'ānic concept of *'adl* towards achieving *salām* and *ṣulh*, in promoting a just social order. This discussion largely rests on analysing Qur'ānic resources on *'adl*, *salām* and *ṣulh*, whilst relating these Qur'ānic concepts to the meaning of the term *'adl* contained in Q.16:90 as meaning *lā ilāha illā 'llah* ('there is no god but God'), which also stands for *tawḥīd* ('Submission/Unity or Oneness of God'). This may not have been discussed 'Qur'ānically'² in previous writings on *'adl*, *salām* and *ṣulh* using a comparative Qur'ānic methodology.

A comparative Qur'ānic methodology involving the works of classical and modern exegetes such as al-Ṭabarī, Bayḍāwī, Ibn Kathīr, Ṭanṭāwī and Sha'rawī led to the revelation of the meaning of the term *'adl* as denoting *lā ilāha illā 'llah*. This revelation is significant for a holistic understanding of the Qur'ānic concept of *'adl* as representing a theme that promotes commitment to *'adl*. Abul-Fadl (1987) believes that commitment to *'adl* is only understood when viewed from the point of view of its connection with *tawḥīd*. This research reveals *tawḥīd* also means *'adl*. The revelation also alludes to the fact that a Qur'ānic conceptual relationship exist between the Qur'ānic concept of *'adl*, *hidāyah*, *salām* and *ṣulh*. The revelation of such relationships, moves the discussion on writings in the area of justice, peace and reconciliation, from a Qur'āno-Islamic point of view forward.

Secondly, the research attempts to show that the constituents of justice are couched in the Qur'ān. It also seeks to briefly allude to the reasons why the Qur'ān has not spelt out how justice should be attained or realised on earth. This is because writers such as Khadduri (1984) and Rosen (2000) have suggested that no specific measures exist in Islam's twin sources, the Qur'ān and Ḥadīth, which explicate how justice can be attained on earth or what represents the

¹ In Sharing Eden, Swan (2012) groups the religions of Islam, Christianity and Judaism under the name the three Abrahamic faiths.

² On the basis of analysing Qur'ānic resources.

constituents of justice. They also seem to be suggesting that the terms used to characterise justice are not articulated in philosophical detail.

Thirdly, the research reveals through extensive review of literature, that there are problems associated with the misapplication as well as the whimsical-based readings of the Qur'ānic text regarding the status of women, based on which women are being oppressed as well as being denied their basic human rights. This is said to affect the discharge of their role as Allah's *khalīfah*. The researcher therefore suggests, primarily, a new theoretical interpretation of Qur'ānic resources on 'adl, and related concepts such as *salām* and *ṣulh*. The method in question, is aimed at promoting a better scriptural understanding in relation to the above Qur'ānic themes.

Last but not the least, the research is contributing to the existing body of knowledge through its revelation of the existence of a Qur'ānic conceptual relationship between the concepts of *tawhīd*, *hidāyah*, 'adl, *salām* and *ṣulh*. The researcher attempts to examine the above in chapter seven of this research. This is because, discussing such relationships are significant towards promoting a comprehensive understanding of the Qur'ānic concept of 'adl as a framework for *salām* and *ṣulh*.

Finally, the research also identifies the significant role of the Qur'ānic worldview in promoting 'adl, *salām* and *ṣulh*, and calls for a return to it. AbuSulayman (2011) is of the view that Muslims who understand the Qur'ānic worldview will live in harmony with their *fiṭrah* ('natural disposition'), which is essentially good. Such individuals will love God who is believed to represent Supreme purity and perfection, 'adl, truth, *rahmah* ('mercy') and *salām*. AbuSulayman also added that, the Qur'ān is not a book of recitation for the purpose of obtaining individual reward and blessing alone. Its proper understanding according to him, also reveals that it represents a source of constructive spiritual worldview on which to base our society, lives, as well as a source of *hidāyah*.

1.2. Scope of Research

Because this research is an attempt to argue that the Qur'ānic concept of 'adl represents a significant resource to the Qur'ānic concept of *salām* and *ṣulh*, the researcher introduces a theoretical method of analysing Qur'ānic resources on 'adl in particular, and that of *salām* and *ṣulh* in general. In addition, an attempt is also made to examine the Qur'ānic resources on *tawhīd* and *hidāyah*. These themes represent those that encapsulate all of the above Qur'ānic concepts. It is noteworthy to mention here that any other Qur'ānic resources that are seen to

relate to, or to be significant to the promotion of a better understanding of the Qur'ānic resources on *'adl*, *salām* and *ṣulḥ* will also be referred to and analysed briefly in this research.

To introduce the theoretical method referred to above, the researcher uses a comparative Qur'ānic methodology in order to examine/analyse Qur'ānic verses on *hidāyah*, *'adl*, *salām* and *ṣulḥ*. The methodology in question, is discussed in a detailed manner in chapter two of this research. What follows represent some of the Qur'ānic resources that will be analysed in this research.

Qur'ānic resources on *hudā/hadā* or *hidāyah* ('guidance') Q.1:6; 2:38, 53, 120, 185; 16:64; 18:13, 17; 20:50, 123; 26:78; 28:56; 29:69; 41:17; 17:177; 87:3; 92:1

Qur'ānic resources on *salām* Q.2:204, 205, 208; 4:128; 5:2, 15, 16; 8:61; 25:63; 47:35; 16:90.

Qur'ānic resources on *'adl* Q.16:90; 5:42; 4:58, 127, 6:152; 7:29, 181; 10:4; 49:13; 7:29, 181.

Qur'ānic resources on *ṣulḥ* Q.2:182, 224; Q.4:35, 114, 128; 8:1; 49:9-13; 16:90. Mention must be made that whilst Q.8:1 speaks of *ṣulḥ* Q.8:61 talks about *salām*.

Further, an attempt will be made to briefly discuss the most popular verses that have been used to criticise the Qur'ān as a book which promotes violence or as a manual of terrorism, violence and warring such as Q.2:191; 9:5³

1.3 Research Limitation

This research is limited in the sense that it has mainly depended on exegetical works that may be considered to be Sunni. *Mufas'sirūn* such as al-Rāzī, who, according to Rahman (1982) is said to be associated with the elaboration of Sunni theology, Ibn Kathīr is believed by Robinson (1999) to be a Sunni. Al-Ṭabarī is described by Abdullah Saeed (2008) as one of the best-known Sunni exegetes. On his part, Bayḍāwī's work, believed to be succinct and short, according to Rippin (2012, 166) 'presents the essence of Sunni doctrine.' The work of the above exegetes informed the researcher's choice of methodology in this research as discussed in chapter two of this research. The said methodology represents an attempt to analyse Qur'ānic resources on *hidāyah*, *'adl*, *salām* and *ṣulḥ* meant to promote a better understanding of Qur'ānic resources

³ This last verse as well as Q.2:191 above belong to a group of Qur'ānic verses tagged the 'sword verses' by Abdel Haleem (2007). Apart from the above verse, Abdel Haleem also discussed Q. 9:5 in an attempt to highlight how wrenching verses from their context leads to erroneous interpretation of some verses of the Qur'ān. Discussing under a title The 'Sword Verses' Myth, Abdel Haleem discussed the verse in its proper perspective and context using Arabic grammar, Inter-textuality and *maqām* ('context') to demonstrate how these tools aid Qur'ānic understanding. An attempt is made to briefly discuss the issue of the criticism of the Qur'ān as a book of terrorism and violence in Chapter Three under the title is Qur'ān a book of terrorism and violence?

on the above themes. The works of these exegetes, have therefore not been chosen because they are Sunni, but because of the value of their exegetical effort. Abdullah Saeed (2006) quotes Maududi (d. 1979) to allude to the fact that vast treasures and resources relating to Qur'ānic interpretation are found in the work of classical exegetes. It should however be mentioned that, because the exegetical efforts of the above exegetes could be affected by their Sunni leaning, it could be argued that, Qur'ānic textual understanding relating to the themes under analysis in this research, may only be limited to the domain of Sunni *tafsīr* and does not embrace domains such as that of the *Shī'a*, which represents one of the schools of Qur'ānic exegesis.

1.4 Significance of the Research

This research is significant because it seeks to promote what follows in the area of Qur'ānic studies.

1. A comprehensive understanding of the significance of the Qur'ānic concept of 'adl in achieving *salām* and *ṣulḥ*.
2. The contribution, by way of alluding to the Qur'ānic conceptual interconnectedness that exist between the concept of *tawḥīd*, *hidāyah*, 'adl, *salām* and *ṣulḥ* in general, and in particular, how the relationship between *tawḥīd* and 'adl promotes commitment to 'adl.
3. It has identified a new theoretical method that the researcher believes would lead to the promotion of a better interpretation of the Qur'ānic concept of 'adl in particular, and Qur'ānic textual sources in general.
4. Its findings will be used to make recommendations on how to promote a social order based on justice.

1.5 Objectives of the Research

1. To show that the Qur'ānic concept of 'adl plays a significant role in achieving *salām* and *ṣulḥ*.
2. To introduce a new theoretical method of Qur'ānic interpretation in an attempt to understand the Qur'ānic concept of 'adl in particular, and Qur'ānic resources such as *salām* and *ṣulḥ*, with the aim of promoting a better understanding of Qur'ānic resources under analysis in this research.
3. To show that the Qur'ānic concept of *tawḥīd* ('Unity/Oneness of God') is significant towards commitment to 'adl.

4. To allude to the significance of the Qur'ānic conceptual relationship that exist between the Qur'ānic concepts of *tawhīd*, *hidāyah*, 'adl, *salām* and *ṣulh* in promoting justice, peace and reconciliation

5. To use the findings of the research to make recommendations regarding the attainment of justice, peace, reconciliation and the promotion of social order based on justice.

1.6 Research Questions

1. What constitutes the Qur'ānic concept of 'adl?
2. What does the Qur'ānic concept of justice teach?
3. What is the justification for investigating the Qur'ānic concept of 'adl?
4. Is the Qur'ānic concept of 'adl a significant resource to the Qur'ānic concept of *salām* and *ṣulh*?
5. Are there any Qur'ānic conceptual relationships between *tawhīd*, *hidāyah*, 'adl, *salām* and *ṣulh*?
6. How should justice be attained or realised?

1.7 Distinction between Doctrine and Practice

As far as the issue of putting the message contained in the Qur'ān into practice is concerned, there is the need to clarify as well as attempt to distinguish between doctrine and practice. In doing so it is hoped that the question as to why people may have failed to apply God's guidance in the form of Qur'ānic warrants on 'adl, *salām*, and *ṣulh* may be addressed. An attempt to understand the difference between the above is in what follows:

Lexically, *The Complete and Unabridged Collins English Dictionary* (2006) defines Doctrine as 'creed or body of teachings of a religion, political or philosophical group presented for acceptance or belief; dogma.' It has also defined doctrine as 'a principle or body of principles that is taught or advocated'.

Additionally, it defined practice as a customary or usual proceedings or action. A good example regarding this could be when an individual makes it a practice to wake up at six. The practice by Muslims in accordance with the teachings of the Islamic religion to pray five times daily, is also seen to help throw light on the definition of practice offered above. A similar example

relating to what practice stands for, concerns people going on a pilgrimage to Mecca, to perform Hajj. Hajj is a practice which all Muslims who have the wherewithal should embark on, once in their life time. This is in line with the foundational belief on which Islam is built, called the five pillars of Islam.

In an attempt to clarify what Islam means to different people, Ali Shah (2012) in the introductory part of his *Anthropomorphic Depictions of God: The Concept of God in Judaic, Christian and Islamic Traditions, Representing the Unrepresentable*, mentioned that, one individual describes Islam as representing divine guidance meant for the regulation of the relationships of humans. It also denotes voluntary submission to the commandments of God for the sake of *salām* ('peace') in this world, and eternal happiness in the hereafter. This description is said to lay more emphasis on the moral values that Islam seeks to teach humans such as honesty and truthfulness as well as social values like human equality, fair dealings and caring for and about others. These are values that Islam intends to promote. In Ali Shah's opinion, this description has moved Islam away from the arena of outward observance (practice) such as the offering of the daily prayers, dress code or dietary restrictions and Qur'ānic recitation. Engaging in such moral activities restricts the religion to something more inwardly sacred.

The description of Islam by the above individual summed up what Islam means. This distinguishes it from what others believe the religion entails. This is by stating that the Islamic faith's essence was essentially the interaction between humans. This relates to treating others the way one wants to be treated.

An examination of the lexical definition of doctrine and practice above reveals that the former has to do with the teachings of a religion, political or philosophical group. These teachings are presented to members in order that they may accept as well as believe in it. The nature of belief here is however inward i.e. manifested within. However, the latter on its part, relates to the application (practice) of such teachings in the life of followers or members which involves actions.

With regards an attempt to clarify the difference between doctrine and practice, in relation to the meaning of Islam, one also observes the following from the explanation offered by Ali Shah above. First, whereas the former is about God's guidance sent to humans for the purpose of regulating human behaviour, in addition to submitting to Allah's commandments voluntarily, for the sake of *salām* ('peace')⁴, the latter is about outward observance of the teachings of Islam

⁴ The discussion by Ali Shah (2012) above touches on a theme: *salām*, which represents one of the Qur'ānic concepts under critical examination in this research

such as offering daily prayers as well as dietary issues and dress code. The statement made by Sarwar (2008) regarding the meaning of *tawhīd* also sheds light on what practice in Islam stands for. Sarwar suggests that *tawhīd* does not only entail the acceptance of God's commands alone, but involves putting such commands into practice. Based on the above, one could argue that doctrine in Islam stands for the teachings of Islam that Muslims believe it entails, which also includes accepting such teachings. Ibrahim (1997, 45) believes that 'Islam is the acceptance of and obedience to the teachings of God which He revealed to His last Prophet, Muhammad. Such teachings according to him, include, belief in God, Angels, God's Revealed Books, The Day of Reckoning and predestination. The same view is held by Abu-Saud (1983) who suggested that the Muslim creed constitutes five articles of faith, which include that which has been mentioned by Ibrahim.

It is worth noting that despite the fact that submitting to God's commandments contained in the Qur'ān regarding His Oneness (*tawhīd*) and social justice are obligatory on the basis of Rahman's (1997) suggestion that the moral law which is immutable represents God's command. Humans according to him, are not capable of making or unmaking it. He added that they must however submit themselves to it. While he calls this kind of submission Islam, he called its implementation (practice) '*ibādah* or service to God.

Even though submission to the Will of God or his commands are said to be compulsory in the opinion of Rahman above, Ali Shah on the other hand believes that submission in Islam is a voluntary one. This means that humans have freedom to submit or decline to submit.

An attempt has been made above to distinguish between doctrine and practice. What this research reveals as previously explained is that, whereas the former represent belief which is inward, the latter represents manifesting the inward belief into an action called practice. This is in line with the dictum *al Islam īmān wa al 'amal*: 'Islam involves belief and service'.

After the above attempt to highlight the difference between doctrine and practice, the researcher will now attempt to embark on the literature review with the aim of gleaning information for the purpose of understanding the concepts under critical examination in this research.

1.8 Literature Review

In Freedom, Equality and Justice in Islam, Kamali (2002) discusses the concept of '*adl* by explaining that '*adl* literally means placing something in its rightful place. According to him, it also means offering equal treatment to others or arriving at a state of equilibrium in business matters with others. He also clarifies that the adjective of '*adl* which is '*adālah* denotes moral

rectitude and fairness since it means that things should be at their rightful place. In trying to shed more light on the meaning of justice, he reveals that justice is nearer in meaning to equality in the sense that it seeks to achieve a state of equilibrium in the distribution of rights and duties as well as merits and burdens in society. However, he believes that the two are not identical. This is because under certain circumstances, justice may only be realised through inequalities or unequal distribution of wealth. Further, he reveals that both corrective and distributive justice perceives justice as a social concept as it deals with social relations (in a human setting) and will not have significant meaning if applied outside it.

Under the Western perspective of justice, Kamali (2002) compared Plato's understanding of justice with that of Aristotle and mentions that Plato sees justice as the right alignment of the individual soul. The Aristotelian view of justice is not far from that of the former. Aristotle is believed to consider justice as 'one of the virtues needed to lead an excellent life.' Kamali reveals that Plato in his *The Republic* sees justice as a virtue that is governed not under the rule of law but rather under the rule of the best intelligent men. His discussion of justice also alluded to the fact that justice 'is not synonymous with equality but represents a complex and shifting balance between many factors. Some of these factors are also relative and changeable. Equality is believed to have meant different things to different peoples and cultures.'

On Qur'ānic perspective of justice, Kamali (2002) argues that the significance of justice in Islam is such that it is seen to be next to *tawhīd* in terms of hierarchy. The place of 'adl in Islam is also contained in Q.5:8 as in the command *i'dilū hiya aqrabu li al-taqwā*. Kamali offered a series of Qur'ānic verses which underlines the significance of 'adl in the life of humans. Such verses include Q.16:90; 5:8, 42; 60:8; 4:58.

Regarding the place of justice in Islam, Kamali (2002) suggested that apart from it being next to *tawhīd*, the Qur'ān places 'adl next to *taqwā* ('reverential fear of God') in terms of hierarchy.

Apart from Kamali's (2002) discussion of justice above, the research reveals that other themes that lead to the expansion of the discussion of the Qur'ānic concept of justice include that of the relationship that exist between *tawhīd* and 'adl, in addition to how being conscious of *tawhīd* promotes commitment to 'adl. It also includes issues that revolve around the Qur'ānic conceptual relationship that exists between other Qur'ānic concepts such as *salām* and *ṣulh*.

The research, in an attempt to move this discussions forward, attempts to show how the Qur'ānic concept of 'adl represents a significant Qur'ānic resource in achieving *salām* and *ṣulh* on one hand, and on the other, shows how these concepts are related to each other

‘Qur’ānically’, making commitment to ‘*adl*’ specifically, and *salām* and *ṣulh* in general more appealing.

M. Cherif Bassiouni (1996) alludes to the fact that since World War II, there has been an increase in conflicts of non-international character. High levels of victimisations associated with the above conflicts have also occurred, not forgetting the victimisation that tyrannical regimes have produced both quantitatively and qualitatively. In addition, during the course of the twentieth century, deaths that have occurred as a result of internal conflicts, non-international conflicts and the victimisation by tyrannical regimes is said to be estimated at more than 170 million. This number far exceeds the number of military casualties which is estimated at 33 million.

Yet, despite the high level of victimisation referred to above, few prosecutions have taken place either at local or international level(s). Only a few perpetrators of crimes such as torture, war crimes, crimes against humanity and genocide have been brought to justice. According to Bassiouni, the answer to the question as to why there have been very few prosecutions as well as accountability mechanisms despite the above crimes is that, more often than not, ‘justice is all too often frequently bartered away for political settlements. Whether in international, non-international, or purely internal conflicts, the practice of exemption from punishment has become the political price paid to secure an end to the violence of ongoing conflicts or as a means to ensure tyrannical regime changes.’ The writer added that instead of offering the victims their due of justice or upholding victim’s rights, their rights rather become the objects of political trade-offs. He also opined that the aim of most political leaders is to side-step justice in pursuit of peace or to facilitate non-tyrannical regime’s transition. However, the bleak reality of the situation is related to the fact that, to obtain peace, negotiations must be held with the very leaders who are the ones who very frequently order, commit or allow terrible crimes to be committed. Negotiators are thus presented with the choice of either having peace or justice. This is sometimes presented along more complex lines as if to suggest that justice should be postponed for the sake of having peace now. In an attempt to show the role of justice in the quest for peace, the writer indicated that what is frequently fallacious is the choice presented in terms of choosing to have peace now and justice later, and that the dichotomy may be deceptive tragically.

On the significance of justice, the writer suggests that ‘the attainment of peace is not necessarily to the exclusion of justice, because justice is frequently necessary to attain peace.’ In addition, referring to the significance of justice and its relationship with peace, Bassiouni added that, ‘in a world based on the rule of law and not on the rule of might, the attainment of peace to end

conflicts cannot be totally severed from the pursuit of justice whenever that may be required in the aftermath of violence’.

Commenting on the kind of peace that would last in a conflict setting, Bassiouni went further to say that for peace to last, not simply be short-lived, and to avoid the recurrence of conflicts in the future, peace must encompass what justice is meant to accomplish. He suggested that justice is meant to rehabilitate, deter, punish and prevent conflicts.

Bassiouni also alluded to the role of accountability mechanisms in a conflict setting as well as their relevance to justice. He suggested that accountability mechanisms are in three categories and include justice, truth and redress and are put in place to ensure the pursuance of *salām* (‘peace’). These mechanisms according to the writer, must be seen as a component which is *sine qua non* to peace and finally to *ṣulḥ* (‘reconciliation’).

Bassiouni added that, accountability mechanisms include among other things, international and national criminal investigatory commissions, and acknowledgement of responsibility through national mechanisms such as truth commissions and reconciliation hearing and findings and national lustration mechanisms.⁵

Bassiouni (1996, 23) believes that whilst there are different categories of accountability mechanisms, the preferred one is chosen to achieve a particular outcome which is in part, ‘justice, and, wherever possible, reconciliation, and ultimately, peace.’

On the relevance of justice to peace, Bassiouni (1996, 24) finally suggested that ‘there truly cannot be peace (meaning reconciliation and the prevention of future conflict arising out of previous conflictual episodes) without justice (meaning, at the very least, comprehensive exposé of what happened, how, why, and what the sources of responsibility are with regards the significance of justice in achieving peace. He suggested that justice is necessary for the attainment of peace, and also believes that the achievement of *salām* in a democratic dispensation cannot be separated from the pursuit of ‘*adl*. He also suggested that accountability mechanisms such as justice, truth and redress are normally put in place to ensure the attainment of *salām*. He added that such mechanisms should be considered significant components of *salām* and finally *ṣulḥ*. Bassiouni finally defined peace as *ṣulḥ*

It should be mentioned that, Bassiouni’s discussion on justice has been done from a Western liberal democratic point of view. This research seeks to expand this discussion by alluding to

⁵ Payam Akhavan, who is an International Human Rights Lawyer, defines accountability as exposing historical truths to a credible judicial process. BBC, Hard Talk, August 13, 2013

the relationship that exists between ‘*adl*, *salām* and *ṣulḥ* from a Qur’āno-*tawḥīd*ic standpoint. These relationships are significant for the promotion of a just social order as well as the attainment of *salām* and *ṣulḥ*. The need to address the above from a Qur’ānic point of view is significant as the Abrahamic traditions, which include Islam, Judaism and Christianity, are believed to contain resources that could help promote harmony in sundered societies.

Discussing the concept of justice in his work entitled *The Sacred Foundations of Justice in Islam*, Lakhani (2006) examines the view of *Imām* ‘Ali in relation to the meaning of the term ‘*adl*. He suggested that in early Islam, expounding the meaning of the term ‘*adl* was left to *Imām* ‘Ali, who did it on the basis of the Qur’ān and Sunnah. Lakhani’s discussion of the concept of justice reveals the existence of a Qur’ānic conceptual relationship between ‘*adl* and *salām*. This position is assumed based on *Imām* ‘Ali’s view in respect of the source of justice. Lakhani reveals that *Imām* ‘Ali is of the opinion that God is not only just but represents justice itself based on the assertion that He is *al-‘ādil* (‘equitable or just’) and *al-‘adl* (‘justice’). He added that justice can only be understood from a metaphysical point of view and not through formal or legal aspect of justice. In relation to the difficulty associated with the definition of justice, he hinted that one characteristic of being a complete human being is to possess an ingrained sense of justice as well as a yearning for it. Lakhani also suggested that, except when justice is associated with agreed upon legal and social norms, the issue of what is justice becomes a difficult question to answer.

In an attempt to define justice, Lakhani (2006, xi) in the introduction of his *The Sacred Foundations of Justice in Islam* has it that ‘when we speak of justice, we have the intuitive sense of putting things aright and in their appropriate place, of re-establishing a lost harmony and equilibrium, of remaining true to the nature of things, of giving each being its due.’ All things can be put in their appropriate place except the Divine. This is because from a metaphysical standpoint, Divine Nature is said to be completely itself and one, with no parts that need to be put in their appropriate place on the basis of ‘*adl*. If justice means to place things in their place in accordance with their nature in line with cosmic Divine laws, then the Divine Nature is pure justice in the highest sense without any parts which needs ‘*adl*, according to their nature, to return to their appropriate place because they could be out of place.

Further, Lakhani (2006, xii) added that because harmony results from the manifestation of the One in the many and also because the origin of everything is ultimately from the One, harmony therefore cuts through all things to a certain degree. God, it is said, is not only the ultimate source of harmony and equilibrium, but represents perfect equilibrium, *salām* and absolute beauty. The divine is also justice because He represents perfect harmony and perfect

equilibrium. This view is held because, according to Lakhani, there is no peace without equilibrium and no beauty without harmony.

One theme which emerges in the discussion of justice in the metaphysical sense is *al-haqq* ('truth'). This is identified with 'adl and various beings' (humans or other creation's) rights, which have to be respected. *Al-haqq* is said to stand for paying each thing its due. God according to the Qur'ān is *al-haqq*, a description which makes it necessary for Him not only to possess the quality of 'adl but also being the source of all justice ('adl). *Al-'adl* and *al-haqq* are believed to be the twin mission of *Imām* 'Ali. It should be noted that whilst the latter is concerned with the discernment of structure and nature of reality, the former is concerned with the conforming to the order of reality by humanity and creation. Because the Divine is transcendental, even though the identification of reality is in-built in human's *fiṭrah* ('primordial nature'), the human's five senses are not capable of knowing reality ('the Divine') without the aid of the 'transcendental faculty of the supra-natural intellect.' This is sometimes called *al qalb* ('the heart'). Apart from the identification of reality, the Qur'ān teaches that humans are offered the knowledge of their fiduciary obligations ('*amānah*') by the God who breathed into them as well as fashioned them in His own image. On their part, they (humans) affirmed the Fashioner as their Lord preexistentially. Based on the fact that humans are fashioned in the image of God, they are as a result of this His *khalīfah* on earth. The relationship between one's nature and her/his responsibility is contained in this suggestion. Nature here refers to one's ability to respond to one's true nature as symbolised in the Qur'ānic episode of *alastu*.⁶

On the question of what constitute 'adl, as well as the interconnectedness between *al-'adl* and *al-haqq*, Lakhani (2006) opines that justice refers to the putting of things in their proper place in accordance with the truth. In addition, 'adl and *al-haqq* are inseparable themes in human life. This means that 'adl cannot be separated from *al-haqq*. It is suggested that in all sapiential traditions and religious traditions, justice is related with truth and in the metaphysical sense, truth itself is said to represent reality. Based on the above, *ẓulm* could be said to be related to ignorance of truth and real nature of things in a sense, while the practice of 'adl is not possible without truth which would allow humans to comprehend creation in their reality. Since this is impossible for humans collectively by themselves in this period of history, *hidāyah* ('revelation') has been sent to offer guidance in understanding the truth, of what is real, and of 'adl. Based on these discussion, there also exists a relationship between *al-'adl* ('justice') and *al-haqq* ('truth'). This is in line with the suggestion that laws have been sent to offer guidance

⁶ As in *alastu bi rab bikum* as contained Q.7:172

to humans, and based on this *hidāyah*, the conduct of human beings conform to the nature of things, to Divine Will and cosmic order.

Finally, with regards the relationship between truth (*al-haqq*), *al-‘adl*, in relation to modern governance, Imām ‘Ali is said to hold the view that God is the one who rules and government must be based on *al-‘adl* and *al-haqq*. However, in the human context, governance should be that of inter-human governance. This should be organised in such a way that the benevolent ruler’s reign becomes vital for the benefit of both non-Muslims and Muslims. Closely related to this argument is the fact that social justice and human governance are based on divine governance and enshrined in the ontological understanding of *tawhīd*.

A look into Lakhani’s (2006) discussion of Imām Ali’s views on justice reveals that the discussion unconsciously reveals a relationship between *tawhīd*, *hidāyah*, *‘adl*, *salām* and *ṣulh*. The discussion which critically examined the concept of justice from an Islamic standpoint, as well as the relationship that exist between the themes mentioned above, would benefit from the analysis of the Qur’ānic scriptural basis that alludes to such relationships. It is worth mentioning that Lakhani’s discussion referred to the fact that God is not only just but represents perfect justice and peace. In addition, the discussion also suggested that justice demands that when humans act, such conducts should be in accordance with *al-haqq*. This is because in a metaphysical sense, *‘adl* is related to *al-haqq* and *al-haqq* represents reality. Reality according to Lakhani teaches about God as well as human’s position to God as contained in *alastu* as couched in Q.7:172.

Finally, Lakhani suggested that because human’s five senses lack the ability to understand *al-haqq* and reality, *hidāyah* is sent to them to help them understand these.

The research attempts to provide a Qur’ānic scriptural basis for the relationship that exist between *tawhīd*, *hidāyah*, *adl*, *salām* and *ṣulh*. It also seeks to show that such relationships are as a result of the meaning of *‘adl* as denoting *lā ilāha illā ‘llah*, which stands for the profession of faith in Islam, which is also believed to promote commitment to *‘adl*.

Paya Ali (2013) is another writer whose writing has been explored in order to understand Imām ‘Ali’s (*Shī‘ism*’s) perspective on justice. The writer compared the views of four philosophers to that of Imām Ali on justice. The four philosophers include Plato, Rawls, Aristotle and Popper. In what follows are but some of the views of the above Philosophers on justice as highlighted by the writer.

1. Plato: He sees justice as one of the most basic virtues in society. He also considers it as the main principle that contributes to the durable nature of society. He defines justice on the basis of what is fair or just for the City-State, and is said to have proposed the existence of three classes of people in his, *The Republic*. The three classes are the rulers, administrators, and farmers and soldiers. Plato believes that for a City-State to be considered a just one, each of the three classes of people must play their role as well as respect the hierarchy in which the guardians are believed to be those with the right to rule.

2. Popper: On his part, criticises Plato's conception of justice and suggests that it smells of political fascism. He also added that it is based on an apartheid system of citizenship where privileges are offered to some but not others, in addition to the fact that people are being classified into first, second and third class citizens. In Popper's view, those who subscribe to the humanitarian outlook in modern times, see justice to mean among other things (a) the equal distribution of the burden of citizenship (b) the rule of law: the equal treatment of the citizenry before the law, on condition that (c) the laws do not favour one group over the other (d) the courts of justice are impartial (e) there exist equal distribution of advantages which the state may offer the citizenry.

Paya Ali (2013) identified the views of Aristotle and his teacher, Plato, on justice, as the two typical and important classical views on justice. He also suggested that some Muslim thinkers have been influenced by the views of Plato and his disciple Aristotle. He has however not mentioned the names of the Muslim thinkers in question.

3. Rawls: The writer chose Rawls' and Popper's views on justice as the point of reference for the critical analysis of various viewpoints on justice, particularly, in relation to that of *Imām* 'Ali.

These views are said to suggest that modern thinkers maintain that justice, which is an objective theoretical entity, belongs to the domain of values. It has emerged at the time of the emergence of human societies. At the same time, it continues to evolve in line with human communities' evolution. With society's evolution, new aspects of the objective values referred to above unfolds. Rawls and Popper are said to add that, with the maturing in human's cognitive capabilities, their chances of discovering more varieties of justice increases. The need to use tools and techniques to identify the different facets of justice as an objective value, and to enhance the cognitive abilities of human beings is necessary.

Religious teachings and the lifestyle they prescribed were among the tools that assisted people in the understanding of justice and its capacities in the classical period. Human beings in the

modern world, have succeeded in the construction of powerful tools in exploring the capacities of justice. Democracy, a tool which improves constantly, is the name of the modern tool which aids humans to gain more comprehensive knowledge of the diverse and vast potentialities of justice.

Paya Ali is of the view that even though Imām ‘Ali was a religious leader and did not live in the same period with philosophers such as Rawls and Popper, exploring his views reveals a similarity between his views and theirs.

In what follows are but some of the views of *Imām* ‘Ali on justice:

Human Equality based on their Humanity

The Imām’s emphasis on *rahmah* (‘mercy’), compassion and kindness towards the *ra‘īy’yah* (‘the ruled’), as well as the need to eschew oppression is what makes his views on human equality similar to that of Rawls and Popper who see all humans as equal.

Siding with the Oppressed against the Oppressor

Imām ‘Ali is said to hold the view that it is a moral imperative for all humans to support the oppressed against the oppressor. In addition, he is also said to opine that race, religion, historical and cultural affiliations should not prevent humans from carrying out this moral obligation. His justice-inspired demeanour towards others is exemplified in the way in which he chastised his companions regarding an incident in which a golden anklet is said to have been forcefully removed from the ankle of a Jewish woman.

Justice as Fairness

Like Rawls, *Imām* ‘Ali is said to have laid emphasis on justice as fairness. The *Imām*’s allusion to the fact that certain measures should be put in place to make it possible for those who are incapable of competing with others on a level playing field, due to mental or physical disability, in order to ensure that such people are not disadvantaged, is a good example. Such an arrangement is made so that the possibility of a fair competition is realised. The *Imām* is said to have linked Q.16:90 to justice as fairness. He was also said to be interested in building institutions and reforming them, and to reform society through institutional reform. Sen (2009) is one of the writers who does not focus on institutions alone but prefers a holistic theory of justice in which he focuses on how justice could be realised in addition to the life lived by people, to form constituent elements of the world.

Finally, Ali Paya concluded that because *Imam* ‘Ali laid emphasis on the commonalty and equality of all human beings in relation to basic human rights, his theory of justice is in line with the theory of justice of modern writers such as Rawls and Popper, even though the *Imām* belongs to a different traditional world. His views are however seen not to be in sync with that of some of the greatest thinkers of the classical world as they are seen to lean towards the justification of *ẓulm* (‘injustice’) or to prefer a particular class of people over the other in society. The writer added that even though *Imam* Ali belonged to the Ancient period, his view on justice should have addressed this subject matter in line with the time and space that he lived in. However, one who examines his views on justice, according to Paya Ali, would realise that they were not only limited to his epoch.

In the above discussion, Paya Ali enumerated those elements that make up the building blocks of *Imām* ‘Ali’s conception of justice such as the *Imām*’s emphasis on compassion, kindness and *raḥmah*, his siding with the oppressed against the oppressor, and his notion of justice as fairness, which *Imām* ‘Ali is said to associate with Q.16:90. The writer then suggested that because the *Imām* laid emphasis on the above, his conception of justice is similar to that of philosophers such as Rawls and Popper even though he did not live in the same period as them.

This research however reveals that *Imām* ‘Ali’s conception of justice according to Lakhani (2006) is based on Islam’s twin sources (Qur’ān and Sunnah). If this is the case, his views could be said to evolve around Qur’ānic resources such Q.16:90; 49:13. Whereas Q.16:90 represent an imperative from God to humans in which He commands justice, Q.49:13 speak of human commonalty in relation to gender, race, and tribe based on which humans should get to know one another. In addition, his conception of justice could also be said to be in line with that of writers like al-Turtūshī 1289[1872-3]. Just like it is believed that *Imām* ‘Ali lays emphasis on assisting the oppressed against the oppressor, in his *kitāb sirāj al mulūk*, al-Turtūshī who Khadduri (1984) believes has influenced the writing of Ibn Khaldūn, suggests that justice means protecting the weak against the oppressive tendencies of the strong. He associates this with Q.2:251.

In an attempt to expand Paya Ali’s discussion on *Imam* ‘Ali’s conception of justice, there is the need to forge a connection that exists between *tawḥīd* and ‘*adl*’ on the basis of Q.16:90.

The research will therefore attempt to contribute to this discussion by suggesting that the

Qur’ānic concept of justice is based on Qur’ānic textual resources such as 49:13 and particularly Q.16:90 in which the term *al ‘adl* is said to mean *lā ilāha illā ‘llah*, which is believed to be the energising force behind human’s commitment to ‘*adl*. It could therefore be argued that once

‘*adl*’ is said to stand for submission, undoubtedly, ‘*adl*’ could be said to be related to *salām* and *ṣulḥ*.

Chapter Two: Methodology of Research

A qualitative method of data analysis is used to analyse the source materials consulted for conducting this research. Data is also gleaned from various information sources that are related to the title of this research. An attempt is made to analyse the data collected in order to forge a better and a more comprehensive understanding of the essential role that the Qur'ānic concept of 'adl plays in achieving *salām* and *ṣulḥ*. The researcher also attempted to identify among other things, the nature of 'adl, types of 'adl, its purpose, as well as its relationship with *tawḥīd* ('Oneness of God'), *hidāyah* ('guidance'), *salām* ('peace') and *ṣulḥ* ('reconciliation').

As far as data analysis of Qur'ānic resources for the purpose of this research is concerned, a comparative Qur'ānic methodology is used to analyse Qur'ānic verses on themes that are the subject of discussion and analysis in this research. These include the Qur'ānic resources on 'adl, *salām* and *ṣulḥ*. An index search for verses on 'adl, *salām* and *ṣulḥ* using *Index of the words of the Qur'ān* by Abd al Bāqī Fu'ād, 'Abdullah Yusuf 'Alī's *The Meaning of the Holy : New edition with revised translation, Commentary and newly compiled comprehensive index*, and M.A.S Abdel Haleem's *English translation of the Qur'ān with parallel Arabic text* was conducted. Some of the Qur'ānic resources/verses analysed in the research have been sourced from literature based on the work of writers on the above concepts and themes.

For the purpose of promoting a better comprehension of Qur'ānic resources in this research, the researcher used five Arabic exegetical works as shown in the table below. The reasons for the researcher's choice of these exegetes are detailed elsewhere in this research under the title *The Need for Reconciliation: Reconciling Traditional and Modernist Positions on Qur'ānic Interpretation*.

	Name of Author	Title of Exegetical work	Classification of work
a	Abu Ja'far al-Ṭabarī	Jāmi' al-Bayān	Classical Exegesis (<i>tafsīr</i>)
b	Abd Allah ibn 'Umar al-Bayḍāwī	Anwār al-tanzīl wa asrār al-ta'wīl	Classical/formative phase of <i>tafsīr</i>
c	Fakhr al-Dīn al-Rāzī	Mafātīḥ al-Ghayb	Classical/formative phase of <i>tafsīr</i>
d	Ibn Kathīr	Tafsīr al Qur'ān al Karīm	Classical
e	Mitwālī Sha'rawī	Khawāṭir	Modern <i>tafsīr</i>

Figure 1 showing names of Authors of Exegetical works in Arabic

The above table shows that five Arabic exegetical works have been chosen for the purpose of analysing Qur'ānic resources/verses that are the subject of examination in this research. The choice of an exegetical work is not done at random but is done based on merit: in accordance with what has been said about the significance of the work of such a *mufas'sir* ('exegete') by other writers or scholars, within the area of Qur'ānic studies.

It is worthy of note that, of the above exegetes, Sha'rawī can be considered a modern *mufas'sir*. His addition to the above four, is for the sole purpose of observing whether his epoch (the modern nature of his work) could make his elucidation differ from that offered by the classical *mufas'sirīn* ('exegetes').

Attention is also paid to the methodology used by the author(s), which the researcher finds to be relevant to the methodology to be implemented in this research, with the aim of promoting a better understanding of Qur'ānic resources being considered for analysis in this research.

First then, an attempt is made to offer a brief background description of the authors, their work and methodology. Secondly, the researcher also attempts to discuss the criticisms levelled against traditionalists/classical method of exegesis by some scholars, in addition to examining the justification for such criticisms. Finally, an attempt is also made by the researcher, to offer a very brief comparative analysis of the methodologies of the exegetes above.

A research of this nature will fall short of being comprehensive without a brief mention of the importance of *tafsīr* ('Qur'ānic exegeses'). The researcher will therefore attempt to illustrate the significance of *tafsīr* towards the comprehension of the Qur'ānic text.

2.1 Qur'ānic Comprehension and Tafsīr

In this section, the researcher attempts to illustrate the role of *tafsīr*⁷ towards the understanding of the text of the Qur'ān. It is significant that the role of *tafsīr* in promoting the understanding of the Qur'ān is so vital that Majid Fakhry (1997) is of the opinion that instead of concentrating on translating the Qur'ān into English or other foreign languages, competent scholars should rather be translating the *tafsīr* works. Secondly, in the words of Mustansir Mir (1995, 169-170) with regards the significance and the need for *tafsīr*, the need for exegesis was felt because 'the Qur'ān, regarded as the word of God, needed *tafsīr*-elucidation, explanation, interpretation, or commentary-for an obvious reason: it had to be understood clearly and fully so that its commandments could be carried out with the conviction that the will of God had been done.' Thirdly, apart from the above reasons, there are others who believe that *tafsīr* was necessary to wipe out the veneer of sectarianism that started to affect the meaning of the message of the Qur'ān. Doi (1981, 23) asserts that, the Prophet Muhammad during his lifetime, served as a 'living *tafsīr*' as he explained every verse that needed clarification. In the same way, during the period of the rightly-guided Caliphs, Muslims looked to them for their interpretational concerns. However, this soon changed, and gave way to the proliferation of books of interpretations which according to the writer, 'were more or less coloured by the faiths and old ideas of the new converts of Islam who still clung to their past. He added that 'because interpretations sometimes differed so much from the text's obvious meaning, 'the need was felt

⁷ A number of writers have attempted to define commentary which is rendered as *tafsīr* in Arabic. They include Kenneth Cragg (1973), who defines commentary as subjecting the text to scrutiny by way of rigorous and persistent questioning as well as answers. This is also the position held by al-Dhahabī (1976) who believes that *tafsīr* stands for elucidating God's speech, or it elucidates the word of the Qur'ān and its understandings. He quoted Zamakhsharī as saying that *tafsīr* is the science with which the book of God revealed to His Prophet is being understood, its connotations explained, and its rules and regulations extracted. Andrew Rippin (1998) writing in the Encyclopaedia of Islam suggest that the word *tafsīr*, the plural of which is *tafāsīr*, meaning interpretation, is generally associated with the Qur'ān but not always the case. This is because, the word is also used for commentaries on Greek scientific and philosophical works. In the opinion of M.A.S Abdel Haleem (2005, 229) the word *tafsīr* appeared only once in the Qur'ān in Q25:33 to mean explanation.

of developing a scientific instrument for the purpose of guiding the progress of the Qur'ānic *tafsīr*.⁷ The same view is held by Fazlur Rahman (2002, 40) who opines that despite earlier reluctance on the part of Muslims to interpret the Qur'ān, 'this attitude soon gave way to all books of interpretations which were more or less coloured by the faiths and old ideas of the new converts.' Finally, Hussein Abdul-Raof (2010) enumerates a number of functions that *tafsīr* plays, which the researcher summarises in what follows:

Qur'ānic exegesis is a literary exercise whose role is the clarification of the theological, grammatical, semantic⁸ and the historical aspect of the text.

Tafsīr as a human endeavour aims to uncover the multi-dimensional aspect of the Qur'ānic text which is taken as a canon of theology.

The goal of exegesis is also to extract the social and spiritual aspect of the Qur'ānic passages, and to investigate the possible ways of putting them into socio-religious practice.

After discussing the role of *tafsīr* towards the promotion of Qur'ānic understanding, the researcher will now attempt to discuss each of the authors mentioned in figure 1 above.

2.1.1 Ibn Jarīr Al-Ṭabarī

According to al-Dhahabī (1976)⁹, al-Ṭabarī was known as Abū Ja'far Muhammad bin Jarīr bin Yazīd bin Kathīr bin Ghālib al-Ṭabarī (310). He was born in Tabaristan from where he went on a journey in search of knowledge when he was 12 years old. With regards his status in the realm of knowledge, he is said to be one of the leading learned people of his time who offered judgements based on their own opinion. As well as acquiring knowledge in different disciplines, he also memorised the Qur'ān. In addition, he was said to be a jurist with regards the principles of the Qur'ān, and had great insights therewith. In addition, he had knowledge of prophetic tradition and its methods- its authentic and weak ones, as well as its abrogating and abrogated ones.

⁷ Semantic according to the understanding of Izutsu (2002) is a science which deals with the phenomenon of meaning in the broadest sense of the word. This is to an extent that almost everything that may be considered to have any meaning at all, fully deserves to constitute an object of semantics.

⁹ Al-Dhahabi is the author of *al-tafsīr wa al-Mufas'sirūn*. This is translated as commentary and commentators by McAuliffe (2006). *Al-Tafsīr wa al-Mufas'sirūn* is believed to have been published for the first time in 1961 by al-Dhahabī, who according to McAuliffe, is a professor of Qur'ānic sciences in the Faculty of Islamic studies, in al-Azhar University, in Cairo.

Al-Ṭabarī was considered the father of Qur'ānic exegesis.¹⁰ Abu Ishāq Shīrāzī is said to have mentioned al-Ṭabarī in his work entitled *tabaqāt al fuqahā'* ('generations of Muslim Jurists') among the group of people with individual personal opinion. He was also said to have a popular school of thought referred to as '*Jarīriyah*' ('Jarīrism').

2.1.2 Al-Ṭabarī's Exegetical Methodology

His methodology, which is cited in Helmut Gätje (1996), is summarised in what follows:

He cites standard authorities, alludes to doubts associated with some materials and uses *shi'r* ('poem') and *naḥw* ('Arabic grammar') among other tools to enhance understanding of Qur'ānic text. Helmut Gätje (1996, 34) adds that 'together with the compilation of the more or less dissimilar material of older exegesis, al-Ṭabarī often gives his own judgement on the validity or probability of an interpretation.'

2.1.3 Abd Allah Ibn 'Umar- Bayḍāwī

Al-Bayḍāwī was known as Nasr al-Dīn Abū al-Khayr 'Abd Allah bin 'Umar bin Muhammad bin 'Ali al-Bayḍāwī al-Shafī-ī (d. 691.).¹¹ He was said to have come from Persia. In the opinion of al-Dhahabī, Ibn al-Qādī Shuhbah suggested in his *tabaqāt* that al-Bayḍāwī was the 'owner' of a number of books and was also '*ālim* of Azerbaijan as well as its Sheikh, who administered Shīrāz. Watt (1970) states that 'what has always been regarded, especially by Europeans scholars, as the standard commentary on the Qur'ān is that called *Anwār at-tanzīl wa asrār at-ta'wīl*, 'The lights of revelation and the secrets of interpretation', by al-Bayḍāwī (d. 1286 or 1291).

2.1.4 Al-Bayḍāwī's Exegetical Methodology

Al-Bayḍāwī's methodology is summarised below: He combines between *tafsīr bi al-ma'thūr*¹² and *tafsīr bi al-ra'y*¹³, makes use of *naḥw*, refers to theological issues in relation to *āyāt al-*

¹⁰ In the opinion of McAuliffe (2006), Ṭabarī's lengthy commentary on the Qur'ān: The Comprehensive Classification of the Interpretation of the verses of the Qur'ān (*Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*), is described as the summative storehouse of the first two and one half Century of Muslim exegetical effort.

¹¹ Al-Dhahabi mentions Ibn Kathīr and others to have suggested that he died in 685. The researcher notes a different of six years in the probable dates of his death given as 691 and that suggested by Ibn Kathīr and others to be 685. This confusion in the date of his death could have arisen because during this period, registration of births and deaths may not have advanced as we have it today. Hence the reason for this supposed confusion.

¹² Robinson (1999) translates *tafsīr bi al-ma'thūr* as exegesis on the basis of tradition.

¹³ *Tafsīr bi al-ra'y* is translated by Robinson (1999) as exegesis on the basis of informed opinion.

In Approaches to the History of the Interpretation of the Qur'ān, Rippin (1988) referred to *tafsīr bi al-ra'y* as mythological or subjective exegesis. *Tafsīr bi al-ra'y* is also said to be translated as interpretation by personal opinion.

ahkām and offers evidence on the principles of *ahl al-Sunnah*. Finally, he is said to have borrowed from al-Rāzī's *mafatīḥ*, as well as al-Asfahānī's *rāghīb*.

2.1.5 Fakhr Al-Dīn Al-Rāzī

The full name of al-Rāzī is Abu 'Abd Allah bin 'Umar bin al-Hussayn bin al-Hassan bin 'Ali al-Tamīmī al-Bakrī al-Tibrīstānī al-Rāzī (606 AH). Crag (1973) has it that, al-Rāzī is described as one of the great masters of the field of Qur'ānic exegesis who is the author of *al-Tafsīr al-Kabīr*, which means the 'Big Commentary'. His work is also known as *mafatīḥ al-Ghayb* which translates as 'Keys to the Hidden Things'. Khaleel Mohammed and Rippin (n.d) believe that his *mafatīḥ al-ghayb* is described as the most important theological commentary ever written on the Qur'ān. This commentary which was unfinished during al-Rāzī's lifetime was believed to have been completed by two of his students.¹⁴

2.1.6 Al-Razī's Exegetical Methodology

According to Khaleel Mohammed and Andrew Rippin (n.d), the exegetical style of al-Rāzī in his *mafatīḥ* may be said to be mainly philosophical or it could more accurately be said to be theo-philosophical in nature. In addition to this, his method is distinguished from other commentaries that deal primarily with Qur'ānic comprehension based on *naḥw* ('Arabic grammar') and *balāghah* ('rhetorical sciences'), juridical-based commentaries, commentaries that primarily depend on Prophetic ḥadīth narrations, or that which is based on mystically oriented Ṣufi commentaries.

The resources that al-Rāzī brings to bear on his commentary includes relevant topics such as: Information regarding *qir'ā-āt* ('the seven canonical readings') of the Qur'ānic text, *naḥw*, *balāghah*, *asbāb al-nuzūl* ('reason/occasion of revelation'), rulings of major jurists on the legal implication of a verse and Prophetic Ḥadīth.

¹⁴ According to al-Dhahabī (1976), the issue of who completed al-Rāzī's commentary is not clear. This is because due to the existence of differences of opinion. He suggested that ibn Hajar al-Asqalānī in *Durar al-Kāminah* believes that the one who completed al-Rāzī's unfinished work is an Egyptian by name Ahmad bin Muhammad bin Abī al-Hazm Makī Najm al-Dīn al-Makhzumī al-Qamūlī (d. 727 AH). This is also the view of the author of *Kashf al-Zumīn*. At the same time, it is also believed that Shihāb al-Dīn bin Khalīl al-Khūwī al-Dimishqī completed what was missing of the work. On this same issue, the contributions of other writers to decisively help solve this hazy issue of who completed al-Rāzī's work does not offer enough help. Among such writers are Cragg (1973) and Gätje (1996). Whereas the former was able to attach a number to the issue of who completed the above work by saying that two of al-Rāzī's students completed it, the latter is only able to say that the work was expounded by his students. Both writers however failed to attach names to their suggestions as is the case in al-Dhahabī's suggestion.

2.1.7 Ibn Kathīr

He is ‘Imād al-Dīn Ismā‘īl bin Kathīr (d. 744/1373). Despite the fact that four centuries separate Ibn Kathīr from al-Ṭabarī, their scholarly stature and productivity, is however believed to share some similarities. Ibn Kathīr’s teacher was the Ḥanbalite theologian and Juristconsult by the name of Taqī al-Dīn Ahmad bin Taymiyya (d. 728/1328).¹⁵ McAuliffe (2006) has it that Ibn Kathīr’s methodology is said to have been informed by that of his teacher Ibn Taymiyya.

2.1.8 Ibn Kathīr Exegetical Methodology

McAuliffe (2006) believes that, Ibn Kathīr’s methodology was influenced by the methodological principle based on a ‘ranked sequence of methodological steps’. The researcher summarises the methodology being referred to in what follows:

Ibn Kathīr starts with *tafsīr al-Qur’ān bi al-Qur’ān*, he then looks to the Sunna of the Prophet Muhammad, after which he considers statements of the *Ṣaḥabah* (‘companions’) and finally, statements of *Tābi‘īn* (‘followers’).

2.1.9 Muhammad Mitwālī Sha’rawī

He is Muhammad Mitwālī Sha’rawī. He was born in the village of Daqādūs, which is a very small village to the East of the Nile in Egypt, on 16 April 1911. Sha’rawī is said to have memorised the Qur’ān at the age of eleven in Daqādūs.¹⁶ In 1926 his father enrolled him in an institute which is a branch of al Azhar in Zagāzig. He later enrolled in the secondary school and obtained a secondary school certificate with al-Azhar. In 1937 he joined the college of Arabic Language and obtained the *ālīyah*¹⁷ certificate in 1941. He subsequently obtained in 1943, the *al ālamīyah*¹⁸ accreditation for teaching. Sha’rawī’s most important publication is his *khawāṭir*¹⁹ which is popularly known as *Tafsīr* Sha’rawī.

¹⁵ Al-Dhahabī (1976) has it that, apart from the fact that he studied with Ibn Taymiyya (whom he had great love for and was a subject of trial and punishment because of that), he also heard from Ibn al-Shah’nah, al-Āmidī, Ibn Asākira and others.

¹⁶ Maktab al-turāth li al khadamāt al-kitāb wa al-Sunnah (eds.) Fatāwā al-Qur’ān al-Karīm (Cairo: Maktab al-turāth li al khadamāt al-kitāb wa al-Sunnah, 2003)

¹⁷ The *ālīyah* certificate could be the the final secondary school qualification with which one gains entry into the University.

¹⁸ Representing the highest certificate issued by al-Azhar University.

¹⁹ This stands for reflections. Sha’rawī is believed to have considered his exegetical work not as *tafsīr* of the Qur’ān but saw it as a venture, meant to highlight his own reflections on the Qur’ān.

2.1.10 Sha'rawī's Exegetical Methodology

What follows represents the tools that Sha'rawī relies on to interpret the *āyah* ('verse') or *ayāt* ('verses') of the Qur'ān. He is believed to make use of *naḥw* and *balāghah* to explain the meaning of a verse. He also pays attention to *ṣarf* ('Arabic morphology'). In addition, he is said to be influenced by *tafsīr bi al ma'thūr* ('exegesis, the source of which could be traced back to the Prophet Muhammad'), *tafsīr al-Qur'ān bi al-Qur'ān* ('intertextuality'), and *tafsīr ishārī*²⁰ in some instances, in an acceptable manner even though exegetes such as Ibn 'Aṭā' al Iskandarī and Sayūṭī attacked this category of *tafsīr*. However, those that Sha'rawī depends on are believed to be the ones which are said to be free from inaccuracies as well as those that are not objectionable.

What went above represents the exegetical methodologies applied by the various exegetes in order to offer exegesis to the verse or verses of the Qur'ān.

After a brief presentation of the life, works and methodologies of the exegetes above, the researcher will present a comparative analysis of the methodologies of these exegetes with the aim of identifying commonalities and differences in the use of exegetical tools that are seen to be significant in their attempt to elucidate the text of the Qur'ān.

²⁰*Ishāra* in Arabic language could mean sign, mark, indication, symbolic and gesticulation. Baalbaki (2002). In this context, one way of offering explanation for *tafsīr ishārī* could either be symbolic or indicative *tafsīr*.

Table comparing exegetical tools used by exegetes of Arabic *tafsīr* works

	Name of Author	Use of similar tools	Use of Dissimilar tools
a	Abu Ja'far al-Ṭabarī	Tools that are common to all the exegetes as discussed above except al-Rāzī include use of Arabic grammar, citing traditions and alluding to variant readings	Alludes to doubts in relation to validity of some materials. Use of poems to clarify a point.
b	al-Bayḍawī		Combines between tafsīr bi al-ma'thūr and bi al-ra'y. Alludes to theological issues
c	al-Rāzī (no grammar/rhetoric)		Makes use of asbāb al-nuzūl. Refers to rulings of major jurists with regards to a verse.
d	Ibn Kathīr		Use of tafsīr al-Qur'ān bi al-Qur'ān. Refers to statements of <i>tābi'</i> .
e	Sha'rawī		Use of Ḥadīth Qudsī, <i>taqlīd</i> and <i>tafsīr al-ishārī</i>

Figure 2 showing diagrammatic comparison involving exegetical tools cultivated by Arabic exegetes to aid Qur'ānic textual comprehension.

2.2 Comparative Methodological Analysis

The aim in this textual and diagrammatic comparative methodological analysis involving Arabic exegetical works, is to identify tools that the various exegetes have employed in their attempt to elucidate the text of the Qur'ān. It is noted that whereas some exegetical tools appear to be common to almost all the exegetes mentioned above, on the other hand, some tools appear to be specific to some individual exegetes. Exegetical tools that are common to most of the exegetes include reference to Arabic grammar, Prophetic tradition as well as variant reading of the Qur'ān. The use of these tools is common to traditional exegetes such as al-Ṭabarī, Bayḍāwī, and Ibn Kathīr. Knowledge of the above tools fall under the requisite methodological requirements that traditional exegetes have suggested that any one intending to elucidate the text of the Qur'ān should apply. Some of the requisite methodological precautions that the interpreter should be mindful of in the opinion of al-Dhahabī, include among other things: *asbāb al-nuzūl*, *i'rāb*, the need for exegetes to be able to differentiate between the intended and metaphorical meanings. Finally the need to elucidate the Qur'ān without omission or addition that might not be appropriate to its context in relation to textual interpretation.

Other methodological precautions to follow, include, the need to pay attention to verses in relation to solitary terminologies of language, morphology and etymology.

Esack (2005, 122) also alluded to the importance of *asbāb al-nuzūl* in understanding the message of the Qur'ān when he said that 'the Qur'ān, despite its inner coherence, was never formulated as a connected whole, but was revealed in response to the demands of concrete situations.' Esack also quotes Burton's (1977, 16) suggestion which underlines the significance of *asbāb al nuzūl* in understanding the text of the Qur'ān which suggests that 'the extent to which *asbāb al nuzūl* is exegetical is clear from the frequency of the claim that no assistance is greater for understanding the Qur'ān than the knowledge of when and in what circumstances its verses were revealed.'

Despite Esack's emphasis on the importance of *asbāb al nuzūl* in understanding the text of the Qur'ān, yet, in another place he refers to Andrew Rippin's argument which seems to suggest that exegetes are too reliant on the use of *asbāb al- nuzūl* when it was not even necessary to the effect that *asbāb al- nuzūl* were sometimes cited by commentators for no apparent exegetical reason or significance. This is because *asbāb al nuzūl* are quoted and ignored. Regarding the

use of common exegetical tools, it is noted from the above table that only al-Rāzī is noted for not having used Arabic grammar and rhetoric as methodological tools. As far as dissimilarities in the application of exegetical tools are concerned, each of the five exegetes mentioned have one or more exegetical tools specific to him which has not been employed by other exegetes. For example, Al-Ṭabarī in his methodology refers to poem (*shi'r*) to clarify a point. Al-Bayḍāwī on his part is observed to have combined between the use of *tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'y*. He is also noted to have referred to theological issues in his methodology. Al-Rāzī makes use of *asbāb al-nuzūl* in addition to referring to rulings of major jurists with regards a verse. As for ibn Kathīr, the use of *tafsīr al-Qur'ān bi al-Qur'ān* is one of his specific methodological tools. In addition, he also refers to statements of the *Ṣaḥābah* and that of *Tābi'ūn* but avoids *isrā-īlīyāt*. Sha'rawī on his part, makes use of *taqlīd* ('conformism') involving reference to views of exegetes before him. This is on the condition that such views do not conflict but rather conform to his. He also makes use of Ḥadīth Qudsī, *tafsīr al-ishārī* ('symbolic exegesis') and *tafsīr bi al-ra'y*.

The above comparison has led to the identification of some of the most important tools that classical exegetes employed in their attempt to understand the text of the Qur'ān, and with such comprehension, proffer interpretation of the text of the Qur'ān. Tools such as *naḥw*, *balāghah*, and *qirā-āt* ('variant reading'), poems to illustrate or clarify the meaning of verses, Prophetic tradition and sayings of the companions were important exegetical tools that almost all the classical exegetes employed to elucidate the text of the Qur'ān. Their insistence on the use of certain tools for text elucidation, it is believed, was meant to control the development of Qur'ānic interpretation. This was in response to the proliferation of books on interpretation that appeared after the death of the Prophet Muhammad. These books were believed to have been influenced by the faiths and old ideas of the new converts as already mentioned. In this regard, Fazlur Rahman (2002, 41) suggests that because of this anomaly, 'the need was thus felt to develop some scientific instrument to control the progress of the science of Qur'ānic commentary (*ilm al-tafsīr*). First of all, therefore, the principle was recognised that knowledge not only of the Arabic language but also of Arabic idiom of the times of the Prophet was requisite for a proper understanding of the Qur'ān.'

Apart from the above, other requisite tools in the opinion of Rahman include Arabic grammar, lexicography, Arabic literature, background of revelation, were all developed and viewed as necessary auxiliary tools for the correct understanding of the message of the Qur'ān.

Despite the efforts of the classical exegetes towards the development of the science of Qur'ānic commentary through the cultivation of such exegetical tools as mentioned earlier, their

methodology as well as some of the exegetical tools they considered as requisite tools for Qur'ānic comprehension and reading, have not been spared the criticisms of some writers of *tafsīr* ('Qur'ānic exegesis').

2.3 Criticisms of the Classical Method of Exegesis

One of the reasons for the development of *tafsīr* in the opinion of Fazlur Rahman, was to rid the domain of Qur'ānic interpretation, of the coloured faiths and old ideas of the new converts. There was therefore the need for an instrument to control the progress of the science of Qur'ānic commentary.

But mention must be made that the suggestion that the text of the Qur'ān could be read in varied ways (multiple readings), led some people to believe that, no elucidation could be proffered without the (pre)understanding of the interpreter. If the (pre)understanding argument is accepted, then the argument advanced by scholars such as Herbert (2006) who suggested that with the emergence of the Internet and Communication Technology (ICT), the monopoly of the *‘ālim* ('learned person') as the sole elucidator of the Qur'ān is fading, would gain much credence. Herbert assumes this position because he believes that with the proliferation of ICT, each individual becomes his own personal interpreter. The question that comes to mind is, if we say an individual should be given free rein to be her/his own 'freelance interpreter', then the danger exists for those who seek to quote Qur'ānic verse or verses out of context to justify their own agendas such as those who proffer an argument to the effect that the Qur'ān is a manual of terrorism and violence. Harfiyah Abdel Haleem et al (1998) noted this when they argue that 'occasionally some justification is apparently sought by terrorists through reference to Islamic sources.'²¹

Following the preliminary introduction, an attempt is made to discuss the criticisms levelled against the classical/traditional methods of Qur'ānic interpretation in what follows.

Among the criticisms of traditional methods of exegesis, is that of Esack (2005). He is of the opinion that, even though the Qur'ān has a situational character with regards to its geographical birthplace which is the Hijaz, he is against the inflexible limits that traditional scholars have set for the investigation of the Qur'ān's several historical situations that played a part in the

²¹ A similar concern is expressed by Amina Barlas (2003, 57) as she laments on the issue of what she calls 'interpretive extremism' in which Muslims read violence into the Qur'ān, particularly, in her view, against women. She argues that 'what we understand the Qur'ān to be saying depends on who reads it, how, and in what context. Her argument suggest that context is important in understanding of the text of the Qur'ān on one hand, and on the other, she refers to how people quote the Qur'ān to justify their malicious action(s).

prophetic-revelatory event that the Islamic tradition and faith grew out of. In relation to an individual's opinion which may affect his/her attempt to elucidate the text of the Qur'ān, Esack is of the view that the fact that it is not possible for an exegete to proffer interpretation(s) without biases towards philosophical, political and theological issues that existed in the Muslim world after the demise of the Prophet, imply that, the 'orthodoxy' were guilty in some way, of engaging in exegesis by reason. He suggests that no matter how committed an *ālim* ('scholar') may be to a tradition, s/he still ask questions from that tradition and choses from within it, on the basis of his or her pre-understanding. As such then, Esack therefore holds the view that although modern exegetes could be illuminated by the work of previous ones, there is no reason to suggest any particular generation should be the intellectual hostage of another. Particularly when the classical interpreters did not see themselves as intellectually tied to their predecessors and were at liberty to reject their work or views. As such then, any readings of the Qur'ān are affected by an individual's context and for that matter, Qur'ānic readings are eisegetical before they become exegetical.

Esack expressed a similar view in another publication in which he states that the readings of a text by an exegete cannot be independent of his personality and environment. Esack (1997) therefore holds the view that 'there is therefore no plausible reason why any particular generation... tied to the work of the previous generation'. Based on the above, he suggested that the Qur'ān could be read in various ways. Such a perspective is echoed by Euben and Zaman (2012) in relation to the significance of interpreting the Qur'ān in accordance with *maqām* ('context'), taking into account, the current situation of the elucidator. They also alluded to the issue highlighted by modernists concerning whether the *ulamā* should have the monopoly of interpreting the text of the Qur'ān. In *Princeton Readings in Islamic Thought*, they cited modernists to argue in line with the view of Rashid Riḍā, which suggests that, there is nothing in the Qur'ān that excludes people from elucidating its norms in line with the dictates of changing times. This view is further consolidated by the teachings contained in Q.4:82, which calls on people to reflect on it.

Apart from highlighting such important issues above, Esack has not come up with his own methodology of Qur'ānic readings or interpretations. He has however alluded to two contemporary Qur'ānic methodologies. These include that of Fazlur Rahman²² and Muhammad

²² Fazlur Rahman (1919-1988) is described in Nasr Abu Zayd (2004) as a modernist who once served as the director of the Pakistani Institute for Islamic Research in the 1960's. He is said to have graduated from the Oxford University, who once taught at McGill University in Canada. Some of his views made some Muslims in Pakistan to declare him a heretic.

Arkoun.²³ In the opinion of Esack, the former's approach to Qur'ānic readings revolves around two concepts. These are (i) understanding the Qur'ān within its proper context which involves the struggle of the Prophet Muhammad and the background of that struggle, (ii) ensuring that the underlying unity of the Qur'ān flows through all elucidations.

The gist of Rahman's (1982) proposed methodology which Esack refers to, evolves around what Rahman calls the double movement approach, which departs from the present to the Qur'ānic period and back to the present. This approach, arguably, is nothing more than emphasising the importance of understanding the text of the Qur'ān in relation to the historical situation for which the text was revealed to serve as answers to a specific situation. Such answers as explained by Rahman in his methodology, are then generalised and framed as statements of general moral-social objectives that can be drawn from the specific texts in view of their socio-historical background and the often stated objective (*maqāṣid*) of the law. This process is incomplete unless the general objectives are applied, bearing in mind the current concrete socio-historical context. Such an application is said to require the study of the present situation so as to change it, and to determine priorities in order to implement Qur'ānic values anew.²⁴ Mention must be made that Esack (1997) also emphasised that the key features in Rahman's methodology are God consciousness (*taqwā*) and social justice. He also referred to the fact that Rahman suggested that contemporary exegesis must lay emphasis on the historical circumstances of revelation as the most valuable means of comprehension.²⁵

The researcher therefore believes that Fazlur Rahman's approach, which has been alluded to by Esack, is similar to that of the traditional exegetes, which has however been criticised by Esack.

²³ Mohamed Arkoun according to the online version of the Guardian is described as the most original scholar in the field of Islamic studies. He was born in Algeria, in the Berber village of Taourit-Mimoun, and received his primary education there. After studying at the University of Algiers in Algeria, he went to Paris, and studied at Sorbonne, where he later became a Professor.

²⁴ When one critically looks at the proposed approach of Fazlur Rahman put forth by Esack above, one observes that it does not differ markedly from the mere highlighting of the significance of some of the exegetical tools that the al-Ṭabarī's, al-Rāzī's, al-Bayḍāwī's and the Ibn Kathīr's have attempted to refer to in regard to the elucidation of the text of the Qur'ān. The key elements in Rahman's approach includes (i) understanding the text of the Qur'ān in relation to the historical situation (*asbāb al-nuzūl*) for which it was revealed as answers to specific situation, (ii) generalising such answers and framing them as statement of general moral-social objective drawn from the specific text in lieu of their socio-historical background and the often stated objective (*maqāṣid*). (iii) Applying the general objectives in accordance with the present socio-historical context. The researcher also believes that it is because of the similarities between attempts by traditional exegetes to interpret the text of the Qur'ān and that of authors in the late nineteenth and twentieth century that it is believed that they do not deviate significantly from each other's approaches in terms of methodology and types of elucidation proffered. This is because commentators of the above centuries made ample use of classical sources like that of al-Zamakhsharī (d. 538/1144) Fakhr al-Din al-Rāzī, and Ibn Kathīr without necessarily adding anything new to the interpretations that already existed.

²⁵ It could be argued that what Fazlur Rahman (1982) may have suggested on p. 8 of his *Islam and Modernity* was meant to highlight the significance of *asbāb al-nuzūl* as one of the most important tools for comprehending the text of the Qur'ān.

As far as Arkoun is concerned, the difference between his approach and that of Fazlur Rahman according to Esack (1997) is that, while Arkoun believes that the ideal quest for *‘ilm* (‘knowledge’) is believed to be induced by neutral reason, Rahman believes it is built on *taqwā* and social justice. Al-Attas (1995) translates *taqwā* as reverential fear of God.

Arkoun (2002) represents another critique of the traditional method of Qur’ānic elucidation. Some of his criticisms of the domain of Qur’ānic interpretation by Muslims as well as matters relating to *aqīdah* (‘creedal’) issues are in relation to what follows:

The divine nature of the Qur’ān.

Historical authenticity of the Qur’ān.

Exegetical tools employed by traditional exegetes to interpret the Qur’ān.

The entire Islamic creed based on the *kalimah al shahādah*.

The intellectual ability of traditional exegetes.

Some of these criticisms are cited in Arkoun’s (2002) *Unthought in Contemporary Islamic Thought* whilst others are cited in the analysis of Arkoun’s writings by other writers. An attempt now will be made to clarify a few of the above areas briefly.

Firstly, with regards to the Qur’ān’s divine nature, Arkoun (2002) describes the Qur’ān, which Muslims see as divine, as speeches that have been elevated to a high status by a generation of historical personalities operating in a given field who preserve it as the word of God, and use it as a necessary point of reference for every action and behaviour. He attempts to reinforce his scepticism about the Qur’ān’s divine nature in a description which makes the Qur’ān seem like a mere text, recorded and packaged, in its current format today, which he calls the ‘Official Closed Corpus’. His claim that only the speech which is in *lawḥ al mahfūz* (‘the preserved tablet’) should be considered as divine, is cited by Sualihu (2006) who quotes Arkoun as dividing revelation into two levels. He calls the first level ‘*Umm al-Kitāb*’ Q13: 39; Q 43: 4, whilst he refers to the second level as the worldly edition (the Official Closed Corpus). This is said to include the Qur’ān and other religious texts like the Bible and the Gospel. Sualihu quotes Arkoun as arguing that the first level of revelation is eternal, timeless, and which alone contains the ultimate truth. In this format, revelation is housed with God alone. However, at the second level, revelation becomes known to humans and goes through modifications, revisions, and substitutions. It is also through the second level that revelation is subjected to all constraints of arbitrary historicity, and thereby moulds the type of truth contained in it. An attempt will be

made to briefly refer to the reason (s) why Muslims consider the Qur'ān to be divine under the section Justification of Criticisms and Assertions.

Secondly, with regards to the historical authenticity of the Qur'ān, Sualihu (2006, 20) refers to Arkoun's recognition of the significance of *maqām* in text comprehension, as he believes that 'there is no alternative way to interpret any type or any level of revelation except by relating it to its historical context.' In line with this, Arkoun is therefore said to be determined to explain the historicity of the Qur'ān. He however rejects the sacred nature of the history of the Qur'ān and the Prophet through whom the Qur'ān was revealed. Sualihu (2006, 21) also quotes Arkoun as having argued that, 'to recognise a sacred history requires one to submit to its demand. Such a submission, in his view, would violate the autonomy of reason.'

Additionally, questioning the authenticity of the history of the Qur'ān, Arkoun (2002) associates it with the authenticity of Ḥadīth on which exegetical works are based. He believes that the origins of Qur'ānic exegesis are mythological. He therefore rejects the popular opinion held with regards the history of the revelation of the Qur'ān, offering an alternative view instead.²⁶ Other views regarding the history of the revelation of the Qur'ān will be offered in this research under the section entitled Justification of Criticisms and Assertions. Sualihu also quotes Arkoun (2002, 25-28) to have suggested three procedures meant to promote a rational based reading of the Qur'ān against a reading reliant on a 'dogmatic enclosure'. These include, and represents his methodology (a) The Historical-Anthropological interpretation,²⁷

²⁶ In the opinion of Sualihu (2006, 25), Arkoun divides the history of Qur'ānic revelation into two periods. These are the formative period or the period of revelation and the period of collection and fixation. In Arkoun's view, the formative period covers the Makkan and Madinan periods during which the Qur'ān was circulated orally among the companions. On the other hand, the fixation and written (collection) period begun from the time of the Prophet's demise to the fourth/tenth century. He believes that the final Qur'ānic formation was not realised until the fourth/tenth century. He prefers to refer to the Qur'ān in its first transition as the 'Qur'ānic Discourse' and the 'Prophetic Discourse' whilst referring to its second transition as 'the Official Closed Corpus'. While considering both periods, Arkoun defines the Qur'ān as 'a finished and an opened Corpus expressed in Arabic, to which we cannot have access except through the text fixed after the fourth/tenth century.'

²⁷ With this protocol, Arkoun's aim, in the opinion of Salihi (2002) is to relate the Qur'ān to its 'geo-milieu' (Hijāz) in the 7th century Arabian Peninsula. It is in line with this interpretation that he rejects the popular view held with regards to the history of the revelation of the Qur'ān already mention above. It is also based on the same protocol that Arkoun is quoted to suggest that the Qur'ān is regarded more as a divine revelation as Discourse than when it became a fixed text. This is because, in the latter stage, it became associated with writing tools like pen and paper which underscore its divine status and thereby making it become a worldly book.

(b) Linguistic-Semiotic and Literary Interpretation,²⁸ and (c) Theological-Exegetical (or Religious) Interpretation.²⁹

Thirdly, on the issue of exegetical tools employed by traditional exegetes, to interpret the Qur'ān, Arkoun (2002, 61) laments on how exegetical works rely on 'scholarly exegetical readings offering historical information, cultural insights or grammatical or lexical explanations which could enrich the understanding of the text as given in the Official Closed Corpus. He also accuses the traditional approach to interpretation as dependant on what he calls 'dogmatic enclosure' coupled with the high-jacking by the great commentators of the historical development of the living tradition, as well as the use of such traditions as orthodox instances to generate the fix inherited interpretation. Arkoun's (2002, 61) opinion on the matter is that, 'not only are believing Muslims imprisoned within this dogmatic enclosure, Orientalist scholarship has also long contended itself with transferring to European languages the idea of the dominant Sunnī Islam before doing so to Shī'ī Islam.'

Fourthly, Arkoun's criticism is not limited to the Qur'ān alone but extends to all the articles of faith as well as representations, tenets and themes which he believes, permits belief and unbelief systems to operate freely without insider and outsider competing action. It should be noted that the *kalimah al shahādah* is part of the articles of faith that are being criticised. This may be of significant concern to Muslims because the *kalimah al shahādah* represents the very foundation

²⁸ This protocol relates to the historicity of language which includes the Arabic language. Arkoun is said to introduce this protocol in Qur'ānic readings for two reasons: (a) to expose/unearth the historicity of the language of the Qur'ān, and (b) to demonstrate how a new reading could be obtained from the text of the Qur'ān without tying it to the traditional mode of reading. Touching on the first goal, he mentioned that the Qur'ān is made up of words that point to certain historical figures. The first hermeneutical question according to Arkoun therefore, is: How can the sacredness associated with the Qur'ān be justified when all its vocabularies are subject to the impact of history? Sualihu (2002). He hates a common practice by Muslims in citing the Qur'ān on certain occasions and celebrations. This is because he believes that this helps Muslims to justify the relevance of the Qur'ān by isolating it from its original socio-historical and linguistic milieu, and deliberately setting up their own context. Arkoun calls this practice 'a semiotic manipulation' and 'fundamentalism'. On the second goal, he explains that language in general, and Qur'ānic language in particular, is made up of signs and symbols. When these are analysed semi-otically, they refer to the objects within a society, by arbitrary and conventional decisions. Arabic as a Qur'ānic language according to Arkoun, is no different in this regard. On the basis of these, he challenges all conventional variant readings. He believes that these are more related to the conventional norms of the early Muslim *ummah* ('community') than to the true meaning of the Qur'ān. Arkoun therefore argues that, because the needs and norms of our time differs from that of the early Muslim generations, a new reading followed by a new interpretation of the Qur'ān in line with our contemporary needs is needed.

²⁹ Arkoun calls this the last type of the Qur'ānic readings. He suggests that, the type of theology required for Qur'ānic readings should be based on the results of the first two above. Without these, one will easily end up with more theological problems if the Qur'ān is considered as the divine book of God. Arkoun is quoted as suggesting that the only theology required 'is a rational belief' based on confrontation between the prevailing episteme at a certain point and the problems posited by religious text, that is, between heritage and history. Arkoun thinks the last strand of reading is ritual in nature, whilst he thinks the first two are more academic and complex. In his opinion, no type of theology should be accepted except the theology he is passionately fond of and refers to it as a 'secularised theology'. It could be noted that Arkoun is therefore calling for the rejection of dogmatic based readings and is rather promoting the adoption of a secularised readings. He believes that the latter is not tenable until 'we search for a free history which alone can lead us to the entrance of secularization in Islam' Sualihu (2002, 28).

on which Islam is built. His criticism has it that ‘a strategy of refusal, consisting of an arsenal of discursive constraints and procedures, permits the protection and, if necessary, the mobilization of what is uncritically called ‘faith’. He added that it is well known how scrupulously the profession of faith (*aqīdah*, see creed) is translated and described, but no green light has ever been given to a deconstruction of the axioms, tenets, and themes that hold together and establish the ‘adventurous cohesion’ of every faith.’ (2002, 62).

Reflecting on the above statements, one is made to believe that regarding the articles of faith, Arkoun believes that these issues have not been subjected to a proper rational critical assessment to establish their validity. He also believes the above situation arise due to the same concept of dogmatic enclosure referred to earlier. As a result of these, creedal related matters are left to operate freely without any challenge.

Finally, with regards the intellectual ability of the traditional exegetes like al-Ṭabarī, Fakhr al-Dīn al-Rāzī and others, Arkoun (2002, 62) describes their exegetical effort as ‘shared Islamic imaginary’. He calls for it to be subjected to historical psychological enquiry. In another place Arkoun (2002, 51) associates their Qur’ānic interpretational effort as a ‘cut and paste’ exercise which in his own words, as he refers to the traditional method of elucidation ‘interprets, cuts and pastes, categorizes and judges, without actually elucidating the mechanisms, omnipresence, results and significance of belief for every human life.’

2.4 Justification of Criticisms and Assertions

In what follows, an attempt is made to briefly discuss the justifiable nature of the criticisms levelled against the Qur’ān as well as the method employed by traditionalist exegetes in their elucidation of the verse (s) of the Qur’ān. Particular attention will be paid to the valid nature of these criticisms and assertions.

2.4.1 The Divine Nature of the Qur’ān.

In relation to the above, a number of writers have indicated the origin of the Qur’ān as emanating from God. This could be the reason why Muslims view it as divine. Esack (2005, 31) suggests that ‘for Muslims, the Qur’ān as the compilation of the ‘speech of God’ does not refer to a book inspired or influenced by God or written under the guidance of His spirit: rather it is viewed as God’s direct speech.’ A similar view is held by Abdel Haleem (2001, 3) who notes that the origin of the Qur’ān ‘is from above and Muhammad is merely a recipient’. Thus, Muslims undoubtedly believe that the Qur’ān’s divine nature is due to the fact that it is from God even though others may argue to the contrary.

2.4.2 Historical Authenticity of the Qur'ān

The researcher has already alluded to how Arkoun is said to have rejected the popular opinion held with regards the history of the revelation of the Qur'ān, and offers a different view.³⁰ It could be suggested that, even though Arkoun is entitled to his opinion, one could argue that his main aim is geared towards contributing to the existing body of knowledge in the domain of *tafsīr*. However, one may also argue that his account of the history of Qur'ānic revelation is not considered the benchmark for measuring the authentic nature of other accounts, based on which alternative accounts should not be accepted.³¹

2.4.3 Exegetical Tools employed by Traditional Exegetes to Interpret the Qur'ān.

Despite Arkoun's criticisms of the exegetical tools employed by traditional/classical exegetes, a number of writers have confirmed the significance of such tools in the exercise of Qur'ānic elucidation. In the opinion of Abdul-Raof (2010, 12) 'Qur'ānic exegesis is a literary activity whose function is the clarification of the theological, grammatical, semantic and historical aspect of the scripture. A work of *tafsīr* also aims to expound Qur'ān's prototypical tenets of faith such as monotheism (*al-tawhīd*), prophethood (*al-nubuwwah*)...the function of the literary activity of Qur'ānic exegesis is to achieve spiritual salvation to the reader.'³²

From the above, it is observed that aspects of theology, grammar, semantic and history are part and parcel of scriptural understanding and therefore their use to promote scriptural comprehension may not be considered as unnecessary baggage.

2.4.4 The Kalimah al-Shahādah

A careful analysis of Arkoun's work informs the reader of his belief that the issue surrounding the Qur'ānic exegesis and that of the articles of faith have been denied the opportunity to be subjected to a rational³³ scientific enquiry. He also feels that the theological claddings

³⁰ However, writers such as Abdel Haleem (2001), Robinson (1996) and Esack (2005) offer accounts which underline the divine origin of the Qur'ān and the history surrounding its revelation which started when Prophet Muhammad, who is believed to be its mere recipient, had the habit of retreating periodically to reflect on life in the Cave of Hira outside Mecca. There, the first revelation is said to have descended upon him in 610 CE, at the age of 40.

³¹ Arkoun may not be the only one who is said to question the authenticity/the divine nature of the Qur'ānic text. According to El Awa (2006, 5) Western writers also suggest that, the fact that the Qur'ān lacks coherence could be attributed to the 'differences between its first oral form and its later documented one.'

³² Rahman (1982) also emphasised the importance of exegetical tools such as language and grammar towards understanding the text of the Qur'ān.

³³ Abu-Saud (1983, 99) is of the view that 'though faith is necessarily a matter that lies beyond the realm of the mind, yet, there must be a basis for faith. Hence, the Muslim's faith is both spiritual and rational.'

associated with the reading of the Qur'ānic text should not be accepted. In Arkoun's view as cited in Sualihu (2006, 28) not all types of theological readings are to be recognised in relation to Qur'ānic elucidation, except what might be referred to as a 'secular theology.' In line with Arkoun's call for a secular reading and rational assessment of the articles of faith which is related to *tawhīd*, one is able to forge a relationship between the two calls. If such a call is heeded, one may argue that it could give rise to a world void of *taqwā* ('God consciousness/reverential fear of God') as far as Islam is concerned. Many may hold similar views like the one suggested once they consider Al-Attas' (1995, 23-24) definition of secularisation which he says has no equivalent concept in Islam, but which is associated with the Qur'ānic concept of 'worldly life' (*al-ḥayāt al-dunyawī*). Al-Attas defines secularisation as 'the deliverance of man first from religious, then from metaphysical control over his reason and language. It is the setting free of the world from religious and semi-religious understandings of itself.' Since *dunyā* lexically comes from *danā* which means what is brought near, and *ākhira* means what is at the end-perceived to be far, it means that worldly life is being preferred to life in the hereafter. One also realises that, in effect, Arkoun is calling for a disconnection between humans and *tawhīd* ('the unity of God'), which falls under the articles of faith, and may be vouchsafing for secularism instead.³⁴

2.4.5 The Intellectual Ability of Traditional Exegetes

By criticising the intellectual ability of the traditional exegetes of the Qur'ān such as al-Ṭabarī, al-Rāzī, al-Bayḍāwī and others, suggesting that their exegetical works fails to relate the text of the Qur'ān, and to the significance and purpose of life, perhaps one could argue that Arkoun is arguing just like Muhammad 'Abduh who is cited in McAuliffe (2002) to suggest that the Qur'ānic text contains the message of guidance from God to humankind. In order for humans to benefit from such a message, it should be interpreted in a very simple way without delving into complex grammatical aspects as well as any rhetorical connotation of the text.

However, one also needs to consider that a number of other writers have alluded to the value of the above exegete's contribution in the area of *tafsīr*. Their contribution towards understanding the text of the Qur'ān should not be overlooked. Abdullah Saeed (2006) quotes 'Abu'l Ala Mawdudi (d. 1979) as mentioning in the preface of his exegetical work that his main

³⁴ According to the Collins English Dictionary (2006, 1671) theology is defined as the 'systematic study of the existence and nature of the divine and its relationship to and influence upon other things.' It should be noted that, if theology is concerned with the study of the existence of the divine and its relationship with other beings, and as Abdel Haleem (2005) in the introductory part of his Qur'ānic translation entitled *The Qur'ān: A new Translation*, has it that 'the Qur'ān is the basis for Islamic law and theology, then undoubtedly, attempts to understand the Qur'ānic text in the researcher's view, should include theological claddings.

aim for embarking on such a work was not to reach scholars, researchers and those who want to embark on thorough research on Qur'ānic studies after mastering Arabic language but for the lay reader and the half educated. This is because, while the former already has vast resources or treasures at their disposal to be found in classical works on the Qur'ān, the latter cannot benefit from the resources being referred to.

It is clear that Mawdudi recognises the contributions made by the classical exegetes in the promotion of the understanding of the text of the Qur'ān as demonstrated in the wealth of resources they made available.³⁵

After attempting to shed lights on the justifiable nature of the criticisms levelled against traditionalists' methods of elucidating the text of the Qur'ān as well as the tools that they cultivated to promote the understanding of the text of the Qur'ān, not forgetting the way their intellectual ability has been frowned at, an attempt is made to present the researcher's views in the analysis that now follows.

If the concerns raised by both Esack and Arkoun is a call for making Qur'ānic reading simple, by avoiding complexities associated with the use of certain tools employed by some traditional exegetes like grammar, one could argue that their concerns could be justified. This is because the same concern has been raised by Muhammad 'Abduh who calls for the avoidance of grammar and rhetoric in order to promote easy Qur'ānic textual comprehension.

The researcher also agrees in part with some of the concerns raised by Esack and Arkoun regarding Qur'ānic reading but with some clarifications to be elucidated in what follows.

Esack assumes that all those who come to the text of the Qur'ān approach it with a baggage, and therefore elucidation is eisegesis before it becomes exegesis. This could be likened to some aspects of Barlas' view on Qur'ānic interpretation highlighted in the footnote below.³⁶ One

³⁵ On the other hand, (Abdullah Saeed 2006) opines that, despite the existence of different approaches to Qur'ānic exegesis, it is evident that Muslim exegesis largely failed to consider the changing demands of Muslims in their elucidation of ethico-legal resource in the Qur'ān especially after the establishment of the *fiqh* and *tafsīr* disciplines in the Qur'ān

³⁶ Esack is not the only writer in the field of Qur'ānic studies concerned with the issue of reading its text. Barlas (2003, 57) makes a point which is similar to Esack's preunderstanding posture. In her opinion, 'what people understand the Qur'ān to be saying depends on who reads it, how, and in what contexts.' She is also of the view that the meaning attached to the text is dependent on the methodology employed. She added that what is taken to be the Islamic method of elucidation is in fact at variance with the criterion suggested by the Qur'ān for its interpretation. She calls for a [re]consideration of Muslim understanding of interpreting the Qur'an, and to

could also relate Esack's (pre)understanding argument to El-Awa's (2006) discussion surrounding context and comprehension. According to El-Awa, a communication between a sender and the receiver makes sense only if it has a contextual effect on the latter in a context in which the receiver has access. The writer further suggested that contextual effect is realised if the communication has one or more of the following effects on the receiver's previously existing contextual assumptions:

If it leads to a contextual effect that interacts with an existing Contextual Assumption (CA) to produce a new assumption or an item of information, or;

It contradicts an existing CA and thereby either weakens or negates the receiver's existing CA or;

It confirms an existing CA and thereby strengthens belief held by the receiver.

One could also relate the discussion of understanding the text of the Qur'ān in line with Esack's (pre)understanding argument to El-Awa's suggestions above by arguing that the (pre)understanding that Esack refers to is not realised in vain but comes as a result of knowledge which El-Awa calls existing assumption. Nobody gains an understanding of a text at birth. This understanding comes later in life through knowledge acquisition.

If one accepts the (pre)understanding argument put forward by Esack, without reservation, the role of God in Qur'ānic elucidation through Angel Gabriel would be relegated to the background. This position is assumed because, if Prophet Muhammad had (pre)understanding of the meaning of the text of the Qur'ān, he would not have needed God's assistance towards comprehension through Angel Gabriel.

Based on this, one can understand Esack's preunderstanding argument as he may be promoting the need for varied readings of the Qur'ān in light of changes in time and space. Highlighting this by calling for the relegation of the role of previous knowledge acquired through the processes of knowledge acquisition, however, may have serious implications as suggested above. The researcher also agrees in part with the position that the Qur'ān could be read in varied ways and will now offer reason(s) for believing so.

prefer the Qur'ān's own criteria for its reading over reading arrived at as a result of a marriage between interpretive communities and political authority.

With regards the above, both Saeed (2006) and Sualihu (2003) argue on similar lines in favour of varied reading of the Qur'ān. According to the former, multiple comprehensions were identified with the early exegetes like al-Ṭabarī which was evident in his methodology. Quoting a verse, he first of all refers to diverse opinions with regards the meaning of the verse. He then supports it with sayings of the companions (*ṣaḥābah*) and their followers (*tābi'*) without tagging any particular view as invalid, unacceptable or unorthodox. Sualihu on his part believes that at the level of structure and form, the Qur'ān has not changed despite change in history. Nonetheless, at the level of understanding, its meaning is liable to change.

This being the case, one could also argue that as far as the text of the Qur'ān is concerned, the issue is not about varied readings alone as some scholars want to suggest/ promote, but it also concerns tailoring its meaning in relation to events in 'time and space'. This argument is made clear when one considers the definition of *tafsīr* by Rippin (2001) who has it that *tafsīr* ('exegesis') represents interpretation aimed at clarifying the meaning of the text as well as an attempt to adapt the text to the current situation of the interpreter. He added that elucidation is not purely theory based but has a practical dimension of making the text applicable to the faith and the way of life of the believer.

2.4.6 Conclusion

The above methodology chapter has provided a platform for the evaluation of the works of the exegetes, whose methodologies the researcher has used for the analysis of Qur'ānic resources on '*adl*, *salām*, and *ṣulḥ*'. In addition, an attempt has also been made to allude to some of the most commonly referred to Qur'ānic verses based on which some writers suggest that the Qur'ān is a book of violence, warring and terrorism.

The aim of the above evaluation is an attempt by the researcher to identify a suitable methodology for analysing Qur'ānic resources in this research. The above evaluation has offered the researcher the opportunity to identify tools that appear to be significant in the understanding and interpretation of the text of the Qur'ān. It also indicates that the use of some of the tools by classical as well as modern/contemporary exegetes, were significant/essential not only in classical times but will continue to be significant in contemporary attempts to understand the message of the Qur'ān.

Exegetical tools that have been identified as being significant in the interpretation of the text of the Qur'ān includes *asbāb al-nuzūl*, *maqām*, *tafsīr al-Qur'ān bi al-Qur'ān*, Prophetic tradition, sayings of the *Ṣaḥābah* ('companions') and that of *Tābi'ūn* ('followers of companions'), *naḥw*, *balāghah*, *qirā-āt*, *shi'r* and the exegetes' own judgement to mention but a few.

After identifying the differences of opinion existing between traditionalists and modern writers regarding the best way to proffer interpretation of the text of the Qur'ān, the researcher attempts to reconcile between the modernists' call for simplicity and the traditionalists' insistence on reliance on certain exegetical tools that aid Qur'ānic interpretation. This is done by identifying the exegetical tools that traditional as well as modern works on the Qur'ān have used in their various methodologies.

Apart from identifying exegetical tools, the systematic literature review has also revealed the following:

The call to abandon the classical method of interpretation due to its complex nature.

(b) The need to subject the historicity of the event of the Qur'ān to a sociological anthropological assessment.

(c) The assertion that Qur'ān could be read in varied ways.

Even though some of the above points appear to be in the form of criticisms which could not be accepted without subjecting them to analysis as discussed earlier, some appear to be genuine concerns that could help shape the domain of *tafsīr*. It is noted that, Farid Esack and Mohamed Arkoun are not the only writers who call for the need to simplify the way the text of the Qur'ān is interpreted. Others include writers such as Mohammed 'Abduh (2005) and Nasr Abu Zayd (2004). The latter however holds views that are not markedly different from that of Esack and Arkoun which is worth noting. In Abu Zayd's opinion, dealing with the Qur'ān only as a text ensures not only interpretation and (re)interpretations but also gives rise to ideological manipulation of the meaning and structure in line with polemical and theological interpretational patterns. In addition, he feels that it is not sufficient to rely on modern hermeneutics in order to justify the historicity based on which to see other modes of readings as relative, in order to claim that the modern interpretation is the more valid and the more appropriate. He opines that such an insufficient approach leads to polemic or apologetic hermeneutics. He therefore feels that to achieve a democratic hermeneutics of the Qur'ān, its status as a living discourse should be re-invoked. There is therefore the need to look for a way of achieving this. One way of achieving this could be in reconciliation as explained in the next section.

2.5 The Need for Reconciliation: Reconciling Traditional and Modernists Positions on Tafsīr

The methodologies of Arabic exegetes informed the researcher's choice of methodology, for the purpose of analysing Qur'ānic resources on '*adl*, *salām*, *ṣulh* and other related themes in this research. This methodology is arrived at by taking into account, among other things, the alternative views that sought to challenge the preferred method of interpretation put forward by classical exegetes to elucidate the text of the Qur'ān. Classical exegetes' methodology relied on tools such as Arabic grammar, prophetic tradition, variant readings, poems and sayings of the Companions. These tools were cultivated by the traditional exegetes to control the development of the field of Qur'ānic exegesis (*tafsīr*) which was coloured by the faiths and old ideas of the new converts after the demise of the Prophet.³⁷ It should be mentioned that, Esack (2005) who, as aforementioned, represents one of those who criticised the traditional exegetes' insistence on the use of such tools, does however suggest *asbāb al muzīl* as one of the auxiliary tools that aids Qur'ānic understanding. He also quoted Burton (1977) as supporting the significance of *asbāb al muzul* in Qur'ānic elucidation.³⁸

Arkoun (2002) who also represents one of the two main critics of the classical exegetes' method, laments the dependence of interpretational readings on scholarly exegetical reading proffering historical information, cultural insights or grammatical or lexical explanation which could enrich the comprehension of the text of the Holy Qur'ān.

Having considered the traditionalists/modernists differences regarding the former's reliance on tools they see as significant in aiding Qur'ānic text comprehension such as Arabic grammar and rhetoric, against views by the latter that calls for the need not to overly rely on the above tools, there was the need to reconcile such varied standpoints in order to produce a balanced and well opinionated methodology of reading the Qur'ān, aimed among other things, at resolving the problems encountered in Qur'ānic text comprehension.³⁹ But before this, it is

³⁷ Fazlur Rahman (2002) believes that the above problem called for the need for a scientific instrument meant to control the development of the science Qur'ānic elucidation. On his part, he added tools such as Arabic literature, *asbāb al muzul* and Lexicography ('*ilm al-ma-'ājim*) as auxiliary tools that aided Qur'ānic understanding.

³⁸ At the same time Esack (2005) also quoted Rippin as suggesting that despite the importance of *asbāb* in understanding Qur'ānic texts, commentators sometimes mention it for no apparent reason.

³⁹ The nature of the problem facing the area of *tafsīr* is at the very least, two-fold. On one hand, there are those who quote the Qur'ān out of context in order to present it as a book that promotes violence and extremism. On the other, there are those (terrorists) who in the opinion of Harfiyah Abdel Haleem et al (1998) who occasionally quote the Islamic sources to justify their actions. An example in relation to this point alludes to the preference of Algerian extremist late in 1996 to kill people by cutting their throats rather than use other forms of killing as the former is mentioned in the Qur'ān in Q.8:12; Q.47:4. Barlas (2003) is also worried about what she calls 'interpretive extremism' – reading violence into the Qur'ān, particularly against women. She is of the opinion that what the Qur'ān says depends on who reads it, how and in what context. She therefore calls for a (re)consideration of Qur'ānic understanding based on Qur'ān's own criteria for reading it.

worth noting that some experts in *tafsīr* have confirmed the significance of some of the tools used by traditional exegetes. Rahman (2002) sees ‘*ilm al-ma‘ājim*’ (‘lexicography’), Arabic literature and *asbāb al-muzīl* as auxiliary tools that aid Qur’ānic understanding. Abdul-Raof (2010) on his part, suggests that the Qur’ān contains aspects of theology, grammar, semantic, social and historical which *tafsīr* aims to extract. Some of the tools and ways that aid understanding of and interpretation of Qur’ānic text used by the likes of al-Ṭabarī, Baydāwī, al-Razī, Ibn Kathīr and others, are but some of the ones that al-Dhahabī (1976) is calling all Qur’ānic elucidators to be mindful of when engaging in *tafsīr*. These include: (a) the difference between intended meaning and metaphorical meaning (b) *asbāb al-muzīl* (c) paying attention to solitary terminologies, and (d) morphology and etymology in relation to parsing (*i’rāb*).⁴⁰ Other tools that experts consider to be essential in promoting the understanding of Qur’ānic text include context (*maqām*)⁴¹ and intertextuality/internal relationship (*tafsīr al-Qur’ān bi al-Qur’ān*).⁴² Highlighting the role of *maqām* and intertextuality in discourse understanding by using the entire *surah* of Q.55, Abdel Haleem (2011) attempted to demonstrate that commentators who do not pay attention to these two concepts or lost sight of them, made erroneous assumptions, gave insufficient explanations or arrived at conclusions which proved to have been without foundation.

It is worth noting that the authors of *tafsīr* works that the researcher has chosen to help promote a better understanding of the meaning of Qur’ānic resources in this research, have made use of almost all the tools that are said to be significant/relevant and essential in understanding and interpreting the text of the Qur’ān as mentioned above.⁴³

It is also essential, after identifying the problems facing the domain of *tafsīr* above, for the purpose of this research, to design a methodology which embraces the ‘classico-modern’ standpoints with regards Qur’ānic readings and interpretations. This is aimed at promoting a better Qur’ānic comprehension and interpretation. This therefore moved the discussion in this

⁴⁰ However, McAuliffe (2002) quotes Muhammad ‘Abduh to have called for the shedding off of such tools in order to avoid the complexities such tools bring to bear on efforts at elucidating/understanding the message of the Qur’ān. This way, it becomes possible for the text of the Qur’ān to be interpreted in a very simple way for God’s purpose in revelation to be achieved.

⁴¹ In the opinion of Abdel Haleem (2011) the importance of *maqām* was recognised for the study of the text of the Qur’ān and formulated by Muslim linguists whose work in this regard, anticipated by modern linguists of many centuries thinking about the crucial importance of context in discourse comprehension.

⁴² Abdul-Raof (2005) reveals that intertextuality is called *al-tanās* in Arabic language. He defines it as the search for the source or antecedent texts considered relevant to the reading of a given text in a particular tradition. He added that a given text may more or less explicitly or implicitly cite, refer, or allude to some other text(s). In other words texts do not stand in neutral relationships but rather interacts with one another. For a more detailed discussion of the role of intertextuality in discourse comprehension, see Hussein Abdul-Raof, *Consonance in the Qur’ān: A Conceptual, Intertextual and Linguistic Analysis* (Muenchen: Lin Com GmbH, 2005, 24)

⁴³ See figure 3 and figure 4 above for an exhaustive list of tools employed by authors of Arabic exegetical works.

research, to the reason(s) why the researcher chose a comparative Qur'ānic methodology, its justification and description.

2.6 Reasons for Choosing Methodology and its Description

2.6.1 Why Comparative Qur'ānic Methodology

In this section, the reasons for choosing a comparative Qur'ānic methodology to analyse Qur'ānic resources under examination in this research shall be discussed.

A comparative Qur'ānic methodology to analyse Qur'ānic resources is important for a number of reasons. Firstly, to address the concerns of writers in the field of *tafsīr* such as that of Wadūd (1996), Barlas (2003), Abdel Haleem et al (1998). Some of these writers hold views among others, relating to the fact that, traditional elucidators of the Qur'ān who are mainly men, marginalise women in their Qur'ānic readings. Such exegetes however offer their male counterparts a privileged position when they interpret Qur'ānic text. Such a practice is said to deny women their full, God-given personhood. As a result, women are not able to play their role as God's *khalīfah* on earth. It is also suggested in a similar vein that, violence against women, creeps into Qur'ānic interpretations/readings. In addition, the methodology represents an attempt to promote a Qur'ānic interpretation that will serve as a challenge to the interpretations of terrorists, who read violence into the Qur'ān, as well as that of those who read the Qur'ān to suit their selfish interest (s). It is on this basis that it is suggested that there is a need for the broadening of human understanding of the divine. Among ways suggested by Wadūd and Barlas to have a significant role in promoting Qur'ānic understanding is the use of *tafsīr al-Qur'ān bi al-Qur'ān* as well as the reconsideration of Qur'ān's own criteria of understanding it.

Second, it is also chosen to examine on one hand, the criticisms levelled against classical elucidators' over reliance on tools that they have cultivated to aid Qur'ānic understanding and interpretation by writers such as Arkoun (2002), Esack (2005), Muhammad Abduh (2002). On the other, it is also meant to allude to the significant role that tools such as *naḥw*, *balāghah*, *maqām*, *asbāb al-muzīl* and intertextuality, play in comprehending/elucidating the text of the Qur'ān/a given text as identified by other writers such as Rahman (1992), Abdul-Raof (2010), El-Awa (2006), Abdel Haleem (2011).

On the significance of the above tools, Abdul-Raof (2010) suggests that the Qur'ān contains semantic, *naḥw*, historical and social aspects that *tafsīr* aims to extract.

Finally, the reason for the choice of this methodology is an attempt to find a way of reconciling the above dichotomous views held by classical and modern writers in order to come out with a methodology that is seen to represent both viewpoints as well as seen to provide a simple, comprehensive, and well opinionated theoretical way of understanding the message of the Qur'ān.

2.6.2 Justification for Choosing Comparative Qur'ānic Methodology

The methodology is justified in that it attempts to introduce a new theoretical way of understanding Qur'ānic resources in general, and in particular, the Qur'ānic resources on '*adl*, *salām* and *ṣulh*' under critical examination in this research. Its justification is also in line with El-Awa's (2006, 7) suggestion that 'since the Qur'ān is a text that mainly aims at communicating a certain message to humanity, and expresses this message in a verbal form, it is a text that needs every effort to explain it. Any method used to achieve a better understanding of the text should be legitimate'.

In addition, its justification is also associated with its attempt to culminate in a methodology that has taken into account, in its design, the various tools that are said to be essential in Qur'ānic reading and interpretation by writers in the area of *tafsīr*. Finally, by taking into account tools such as *maqām*, in its attempt to promote a better understanding of the text of the Qur'ān, the methodology identifies that *tafsīr* has both contextual and practical aspects. This is in sync with the suggestions made by Rippin (2001), Abdul-Raof (2010) that *tafsīr* has a practical aspect of applying the text of the Qur'ān to the faiths and way of life of the believer.

2.6.3 Description of the Methodology

One of the main focuses of the research is the analysis of Qur'ānic resources on '*adl*, *salām* and *ṣulh*'. The researcher is therefore of the view that, because the research took the suitability as well as the essential nature of Arabic exegetical works of the Qur'ān into account, in its design of methodology, the research has indirectly applied the methodologies of these authors in its comparative Qur'ānic methodology. The methodology is termed Comparative Qur'ānic Methodology as it seeks to extract the meaning of the text of the Qur'ān by comparing views of exegetes regarding the meaning of Qur'ānic resources under analysis in this research.

In addition, in the researcher's attempt to understand the meaning of a particular *āyah* ('verse') or *āyāt* ('verses') under analysis in this research, first, the researcher examines the interpretation(s) offered in relation to a verse, by Qur'ānic exegetes. Second, he then compares the views of these exegetes. Third, the researcher then summarises these views and

painstakingly presents only the main views that capture the meaning of the verse under examination and analysis.

Finally, it should be mentioned that, the summary referred to above, also captures differences of opinion, if any, regarding a particular verse as well as any details which lead to the promotion of a better understanding of the meaning of the verse in question.

On quoting a verse, the researcher places the chapter and verse number side-by-side with the text of the Qur'ān that the chapter number and verse represents. An English translation of the verse of the Qur'ān is placed between the Arabic text of the Qur'ānic verse under analysis, and views of exegetes chosen by the researcher to promote a better understanding of the verse in question. Adding an English translation is also aimed at promoting a better comprehension of Qur'ānic verses under analysis in this research.⁴⁴

The Qur'ānic comparative methodology described above, represents an attempt to promote a better theoretical way of understanding Qur'ānic resources under examination in this research. The researcher hopes that this methodology becomes useful towards the understanding of any Qur'ānic resource in general and in particular, Qur'ānic resources on *hidāyah*, 'adl, *salām* and *ṣulh* that have been analysed in this research. The researcher is however not making a claim regarding the methodology's tried and tested nature. If though it influences other people's understanding of Qur'ānic resources as well as Qur'ānic-based themes and concepts that they wish to understand, then the researcher is happy to be making a contribution to the existing body of knowledge in the area of *tafsīr*.

Having designed a methodology based on which Qur'ānic resources will be analysed in this research, and having embarked on a literature review which reveals a relationship between the concepts of *hidāyah* ('guidance'), 'adl, *salām*, *ṣulh*, and indeed, *tawhīd* ('Oneness of God'), the researcher will attempt to discuss the concept of Qur'ān as a book of *hidāyah* in the next chapter.

⁴⁴ The researcher chose the Online version of 'Abdullah Yusuf 'Ali's translation of the Holy Qur'ān formatted by William B. Brown (1998), to promote Qur'ānic textual understanding of selected Qur'ānic verses that have been analysed under the title analysis of Qur'ānic resources in this research. The online version is chosen by the researcher because it is easy to copy and past. However, the research reveals such online versions contain some errors in relation to numbering of verses and corresponding translations. To avoid such mistakes, care is therefore taken to compare online versions with published ones. Abdullah Yusuf 'Ali's translation is chosen by the researcher because, according to Robinson (1999, 72) 'when judged on the basis of accuracy, Arberry's translation ...the best. Those by Yusuf Ali, Abdul Majid Daryabadi, Irving, Dawood, Palmer, Pickthall, and Khatib are reasonably reliable.'

This is because all the Qur'ānic resources in relation to *‘adl*, *salām* and *ṣulḥ* are couched in the Qur’ān which Muslims believe is a book of guidance.

Chapter Three: Qur'ānic Guidance in Context

An attempt is made in this chapter, to discuss the issue

surrounding the belief by Muslims that the Qur'ān is a book of guidance. This is in contrast with the allegation made by critics that, the Qur'ān is a fascist book which promotes terrorism, warring and violence. The discussion also touched on the purpose of the guidance being imparted by the Qur'ān as per Muslim understanding, in addition to delving into the themes in the Qur'ān that have a relationship with this guidance such as the concept of *tawhīd* Q.41: 61-65 and the concept of *yawm al qiyāmah* ('the day of Reckoning'). Further, it also discusses some of God's attributes such as those of '*adl* and *hidāyah*. These attributes in particular have been identified through the researcher's readings to be related to the concept of guidance, which is the main focus of this chapter. The relationship of the above attributes with the research in general, will also be addressed. In line with this, an attempt will also be made to elucidate the relevance of Divine guidance and its relationship vis-à-vis the nature of humans. Finally, the research also critically examines the alleged suggestion that the Qur'ān is a book which promotes terrorism, warring and violence.

It should be mentioned that a search in the *Mu'jam al mufihris li alfāz al Qur'ān al karīm* ('index of the Qur'ān') by Muhammad Fu'ād Abd al-Bāqī (1996) reveals more than seventy entries on *hadā*, *hudā*, *hidāyah* or *hadyi* (guidance) in its various conjugated forms. However, for the purpose of the analysis of the Qur'ānic resources relating to the subject of the Qur'ān as a book of guidance, as well as the examination of the significance of the guidance contained therein, in addition to its relationship with '*adl*, only a few of such conjugated forms and words used in the Qur'ān to mean guidance such as in Q.1: 1-7; Q.2: 38, 53, 120, 185; Q.16: 64; Q.18: 13, 17; Q.20: 50 and 123; Q.26: 78; Q.28: 56; Q.29: 69; Q.41: 17; Q.87: 3; Q.92: 12; Q.93: 7 Q.98: 3-4; Q.7: 177 will be analysed in this chapter.

In what follows, the researcher attempts to discuss the Qur'ānic resources on guidance and its relationship with '*adl*. The views of scholars on the above subject will also be presented. This is aimed at promoting a better understanding of the Qur'ānic resources on guidance.

3.1 Qur'ān as a Book of Guidance

Some Muslims believe that the Qur'ān is a book of guidance. They also believe that its teachings cover all aspects of human life. A number of writers have discussed the issue of the Qur'ān as a book of guidance. Khan (1980) believes that the Qur'ān, which contains clear proofs of guidance, is sent to all humans, and is said to distinguish between truth and falsehood. This

argument is further highlighted by Kamali (1997, 19) in his suggestion that the Qur'ān is not merely a code of law as it refers to itself as *hudā* ('guidance'). In his opinion, this is because out of its 6,200 verses, only less than one-tenth is related to jurisprudence and law. This, according to him, constitutes a small amount compared to the remainder which concerns matters of belief and morality, the five pillars of the faith and various other themes. He added that 'its ideas of economic and social justice, including its legal contents, are on a whole subsidiary to its religious call'. Abdel Haleem similarly asserts that Qur'ān is primarily concerned with matters of guidance as he argues that 'quantitatively, beliefs occupy by far the larger part of the Qur'ān. Morals come next, followed by rituals, and lastly the legal provision' (2011). He added that penal laws, constitute only 30 verses while judicial issues and testimony constitute a mere 20 verses. On Qur'ān as book of guidance, Tibawi (1956) lamented that Islam has been able to transform the Arab practice of guidance of elder which was based on kinship and mutual preservation of self, to one which proclaimed that true guidance is not human but divine, which is revealed through Prophet Muhammad by God. He also added that there are several places in the Qur'ān where reference is made to divine guidance. An example used to illustrate the notion of divine guidance and the subsequent belief that this is couched in the Qur'ān is what is contained in Q.3:2-4.

In Tibawi's opinion, this guidance the Qur'ān prescribes was to nurture among the Arabs, a mutual triumph which established a friendship and equality of believers in God in a society of discordant tribal loyalty. Tibawi is also of the view that the significance of the belief in the Qur'ān as a book of guidance and the corresponding belief that this guidance is divine, is inherent in the fact that a vast majority of Muslims have a mystical attachment to surah *al fātiḥah*: the opening chapter of the Qur'ān which they recite during their five daily prayers for guidance.⁴⁵ An interesting revelation made in this research, has linked guidance with God's attributes. This link is cited in Latif (2003). On the basis of this, it could be suggested that the fact that Qur'ānic guidance is divine and its originator is concerned with the guidance of His creation in general, is evident in the fact that the first chapter of the Qur'ān, see Q.1:1-7 is being repeated approximately 17 times by Muslims in their daily obligatory prayers. During such an exercise, some of God's attributes such as that of Providence, Graciousness, '*adl* and *hidāyah*, are being repeated. This underlines the significance of such themes, and in particular that of *hidāyah* in the lives of humans. The attribute of *hidāyah* which represents one of God's basic attributes is the one being considered in this chapter. Continuous repetition of such attributes

⁴⁵ This argument is capture from the author's article titled The Idea of Guidance in Islam: From an Educational point of view, *The Islamic Quarterly*, vol. III (2) July 1956, 139-156. A similar argument is cited in Michael Cook's *The Koran: A very short History* (Oxford: Oxford University Press, 2000), 8-9 in which it is said that an apparent way to get an idea what a book is like is to look at how it begins. The Qur'ān is said to begin with *surah* 1:1-7 in which Allah is described as one to whom people look for assistance and *hidāyah*.

by Muslims during the five times daily prayers, serves to remind them of the importance of promoting harmony in society. This argument is in line with Latif's (2003) belief that since the attributes of God interact with each other to produce harmony in life, and justice and guidance represent two of His basic attributes, one therefore sees a relationship between Qur'ānic guidance and human's attempt to organise a harmonious social order. A direct relationship is also seen to exist between Qur'ānic guidance and justice, and between the two themes and Qur'ānic resources on peace and reconciliation. Talking about guidance and human's attempt to organise a harmonious social order, it is worth referring to Abdul Malek's (1997) view on the Qur'ān as a book of guidance. In the introduction of his *A Study of the Qur'ān: The Universal guidance for Humankind*, he referred to the fact that the Qur'ān claims to be a universal book of guidance for all humans. He added that the Qur'ān is the book of nature meant to guide humankind as to the way they must live on this earth with the least possible conflict in relation to balance and harmony not only among the people of the world but also with the environment.

There exist a bulk of Qur'ānic resources that lay emphasis on the issue of the Qur'ān as a book of guidance. And because its origin is from God, it is therefore considered to be true guidance through which alone humans, according to Al-Attas (1995), are able to avoid falling into misery or going astray. He further stated that it is only through *hidāyah* that truth and reality can be arrived at. Clarifying this argument, Al-Attas stated that, the arrival at truth is actually the result of *hidāyah* and not of doubt. He believes that doubt is a wavering between two opposites without the heart having to lean towards one or the other. The heart's rejecting the other is an indication not of doubt as to its truth, but of positive recognition of its error or falsity. This is guidance. Further, he claims that doubt leads to conjecture and never to the truth – and that conjecture, avails naught against truth Q.10:36.

One could argue that, Al-Attas's suggestion draws comfort from the confirmation made by Allah with regards to the fact that the Qur'ān as a revelation, represents a book of guidance (*hudā*) in which there is no doubt (*lā rayba fīh*). For if it is going to guide humans onto the right path, it should be a true and absolute guidance, one which does not contain any doubt therein, as in Q.2:2, 5. Qur'ānic resources on guidance also touched on the purpose of divine guidance and the role played by humans who if they choose to obey God's commandments, in relation to guidance, their actions would lead to the promotion of harmony in society. And finally, obeying such commandments could be said to constitute *ibādah* ('worship') which is the purpose for which jinn and humans are created (Q.51:56). It is believed that reward awaits those who obey such commandments as couched in Q.89:27-30. In line with the fact that humans are enjoined to obey God's commandments as represented in the revelation, Rahman (1997, 32) believes that the basic teachings of the Qur'ān is moral as it emphasises *tawhīd* ('Oneness of

God') as well as social justice. He added that this 'moral law is immutable: it is God's 'command', man cannot make or unmake the Moral Law; he must submit himself to it, this submission being called Islam and its implementation in life being called *ibādah* or service to God.'

A number of themes emerge from the discussion of the concept of Qur'ān as a book of guidance, ranging from *tawhīd*, which emphasises God's Lordship that humans affirmed during precreation see .7: 172, the responsibility placed on humans as Allah's vicegerents on earth but not humankind as God's deputy: in the sense in which Ibn 'Arabi is said to have used the word *khalīfah*. Discussing the meaning of the word *khalīfah* as used in the Qur'ān in relation to the concept of humans as vicegerents on earth, as contained in Q.38:26, Idris (1990) argues that the use of the word *khalīfah* to mean Allah's vicegerent is not warranted by the Qur'ān, ḥadīth and any linguistic meaning of the word. He added that this kind of usage cannot be reconciled with the Islamic concept of God and humankind. The author embarked on an evidence-based investigation into the meaning of the word *khalīfah* as used in the above verse, examining it according to its classical meaning as used in the Qur'ān and ḥadīth in order to make a judgement on the authenticity of the claim that humankind is God's *khalīfah* on earth. To achieve the above, he analysed the meaning of *khalīfah* based on the interpretation of classical exegetes as well as that of contemporary commentators. Among the views of exegetes on the above verse, that of al-Ṭabarī suggests that the word *khalīfah* in that verse refers to Adam and anyone else who takes his place in obeying Allah and who observe 'adl in judging among Allah's creation. Ibn Kathīr's view on the verse in question suggests that *khalīfah* as used in that verse does not refer to Adam alone. In the opinion of Idris, when the word *khalīfah* is used to mean God's vicegerent, it means humans have been given responsibility by God to promote justice and not, as Ibn 'Arabi suggested, that humans are Allah's deputy. This is because Idris quotes Ibn Taymiyya to have said that because God is not identical to creation, humans cannot be said to be His *khalīfah* ('deputy').⁴⁶

As aforementioned, part of the themes emerging from the discussion of the Qur'ān as a book of guidance includes the concept of *yawm al qiyāmah* Q.30:42-45, 54-57. This theme, as well as those already discussed, have a relationship with the concept of Qur'ān as a book of guidance in general, and in particular, the concept of 'adl, peace and reconciliation. The researcher will

⁴⁶ Abdel Haleem's (2010) position regarding the use of the term *khalīfah* in relation to its usage in Q.2:30 is that the term's basic meaning as used in the Qur'ān stands for successor. He added that to translate the term as vicegerent or deputy is one of the meanings of the term. In addition, he is also of the view that, the Qur'ān often talks about individuals and generations who are successors to one another. It also talks of a 'trustee' to whom a responsibility is given. This research reveals that, the fact that humans are referred to as Allah's deputies should be viewed in the sense that, these deputies are those given responsibility to promote *adl* in society but not as God's deputies in a literal sense, but in a symbolic sense. Hamid (2004, 46) is also of the opinion that, to say that humans are Allah's *khalīfah* on earth means, they are successors of messengers on earth. This means that humans are 'to be the direct and constant vicegerents of God on earth until he inherits it.'

attempt to explore all the above in this chapter. The analysis of the Qur'ānic resources on guidance will be done under the various headings that follow, using exegetical works in Arabic chosen for analysing Qur'ānic resources in this research.

3.2. The Purpose of Qur'ānic Guidance

The purpose of Qur'ānic guidance could not have been explained better than what Rahman (1994) puts forth. In his opinion, according to the Qur'ān, God goes beyond just creating a thing (such as humans) but also places in them after their creation, their nature, their potentialities, in addition to the laws of their conduct in the form of *amr* ('command') or *hidāyah*. As a result of this, humans become part and parcel of the cosmos, and thereby fall into a pattern. He added that for humans to be able to realise their highest potentialities in accordance with Allah's commands, they must be adequately provided with the means of identifying the 'right way' and of sustenance. It is for this reason that God out of His *rahmah* ('mercy') has gifted humans with the necessary volition and cognition to create '*ilm*' ('knowledge') in order to utilise it to achieve their just and fair ends. In line with the above, God has also sent messengers who have with them revealed books, intended to guide humans to the right way. In the opinion of Rahman, this is called *hidāyah* which is kneaded into the primordial nature of humans. On the purpose of Qur'ānic guidance, Khan (1980) has it that the Qur'ān explains and expounds all that is required by humans for the complete fulfilment of life. It also seeks to create faith in God through cognition of His signs, and also makes provision for humankind's material, moral and spiritual welfare. According to him, the Qur'ān sets forth and expounds all that is basic for the promotion of the welfare of humans in all spheres of life such as relating to the principles of conduct. God's choice of humans as His vicegerent on earth could be said to be related to the mission humans have been entrusted with on earth – 'the attempt to create a moral social order on earth – which Q.33:72 in the opinion of Rahman (1994) is said to describe as a trust'. Achieving this moral vocation entrusted to them is not without challenge as humans always have Satan as an ever present figure trying to lure them away from their 'straight' path, into deviant way of life. But in Rahman's opinion, humans are not left unaided or without assistance in their struggle. However, God is said to be with them on the condition that they make the necessary effort. In Q.29:69 God promises to surely guide those who not only strive but strive with every effort (*jāhadū fīnā*) in His cause.

It should be noted that even though it is said that humans by nature are exalted, some may take a different path by turning away from God. The reason for this problem in Rahman's (1994) view is because it is much more difficult to ascend to the station of purity than to gravitate down to earth. The researcher believes it is here that God's role in guiding His creation becomes

crucial and essential. This is because it is argued that no individual can say with absolute certainty that s/he is going to become a good person and automatically becomes a good person. S/he has to struggle and in this struggle, have God as their willing partner. It could be argued here that, it is for this reason that *hidāyah* is sent to humankind as contained in so many Qur'ānic resources such as in Q.16:89. Such resources highlight the fact that the Qur'ān has been revealed to the Prophet Muhammad, and explains everything regarding human conduct and affairs, and represents perfect guidance.

A close relationship is noted between guidance and justice as the above verse is immediately followed by Q.16:90 which speaks of Allah commanding justice and doing good. The significance of Qur'ānic guidance is also understood by reflecting on the meaning of Q.28:43 which talks about offering the scripture to Moses who is an earlier Prophet than Muhammad. The scripture sent to him was meant to provide *baṣā'ir li al nās* ('insight for humans') as well as guidance and mercy in order that they may take heed Abdel Haleem (2010, 391). As such it has become clear that, the purpose of divine guidance, is to guide humans to achieve their mission on earth as God's vicegerents, by way of establishing a moral social order. In addition, this guidance is to help them understand the reason why they have been created.

After discussing the purpose of Qur'ānic guidance, an attempt is made to discuss some of the themes among the numerous themes contained in the Qur'ān that are related to the general discussion of guidance, and in particular, how these themes relate to the concept of '*adl*. The discussion will be limited to that of themes which are related to the concepts of *hidāyah* and '*adl*. This is because, the Qur'ān is replete with themes, all of which one cannot begin to imagine to attempt to discuss in a small research of this nature. The researcher therefore comes to the conclusion that, narrowing down the discussion to themes that are related to *hidāyah* and '*adl* would allow for a more comprehensive examination of the subject matter under discussion in this section of the research.

3.3. The Themes of Qur'ānic Guidance

As far as the themes contained in the Qur'ān are concerned, Abdel Haleem (2011) referred to the fact that quantitatively, belief, which includes *tawḥīd*, belief in Allah's books, His Prophets, Angels, *yawm al qiyāmah* ('the day of accountability') compose the larger part of the Qur'ān by far. This goes to confirm the position assumed by some writers like Abdel Malek (1997) that the Qur'ān is a book of guidance. Such a book offers guidance on the above themes in addition to morals, rituals and legal provisions that are said to follow belief in the order mentioned above as far as the contents of the Qur'ān are concerned. All these themes mentioned so far i.e. belief, morals; rituals and legal provisions have a relationship with *hidāyah/hudā* and '*adl*

respectively. Belief could be said to relate to the concept of *tawḥīd*, the discussion of which is centred on God as the Creator of the universe. It also emphasises belief in His books, His prophets, His Angels and *yawm al hisāb* ('the day of Judgement'). The guidance the Creator, out of His mercy wants to offer to humans, are couched in the revealed books such as the Qur'ān, and messengers are sent to help humans understand its meaning and purpose. Apart from being asked to be mindful of Allah's commandments, humans are also enjoined to heed the teachings on the concept of *yawm al qiyāmah*. This represents a day on which all humans shall account for their actions on earth. This, and other concepts already mentioned are themes that are couched in the Qur'ān sent to humans to guide their actions. By understanding these themes and applying them to their lives, humans do justice to themselves especially in terms of recognising God as their originator and sustainer. In addition, by allowing such teachings to govern their conduct, they understand the significance of doing justice to others which would undoubtedly lead to the prevention of conflicts in society. This doing of justice to self and others is what will earn humans a better place on the Day of Accountability.

Among those from whose writings themes relating to divine guidance have been gleaned, is Rahman (2002) who suggests that the basic message of the Qur'ān is moral. This is closely followed by the ideas of social and economic justice in relation to the destiny of humans. He reiterated that human's moral order assumes centre stage of divine interest when the divine book works out its worldview completely. He also added that, at the centre of the Qur'ān's interest is the betterment of humans and the realisation of their interests. This is however preceded in order of supremacy, by the emphasis of the absolute majesty and supremacy of God. He alluded to the fact that human beings have been given the most immense potentialities coupled with the 'trust' they accepted which the entire creation declined to take up.

In Rahman's opinion, the idea of justice is said to flow directly from that of the supremacy of moral law which the Qur'ān equally lays emphasis on. The Qur'ān is however said to condemn with equal insistence, hopelessness and the lack of trust in Allah's mercy which it considers to be of high infidelity. Rahman did not forget, but also mentioned that, in pursuance of Muslim system of belief as couched in the Qur'ān, *tawḥīd* occupies a central position. This belief is said to be followed by belief in Angels, referred to by the writer as spirit of command, who are transmitters of the divine message to humans. It also includes belief in the Prophets: who are the human storehouse of and expounders of divine message, belief in the genuineness of the messages brought by the Prophets, the divine book, and *yawm al qiyāmah/yawm al hashr* ('the day of reckoning').

In addition to the above themes, the Qur'ān is also said to lay emphasis on *'ibādah* ('worship') which includes *ṣalāh* ('the daily Muslim prayers'). *Ṣalāh* is important as in the opinion of Rahman, it is said to prevent human beings from evil, and also helps them to conquer difficulties. Also emphasised in the Qur'ān is *sawm* ('fasting during the month of Ramḍān') which represents another kind of worship. It entails a considerable strenuous abstention from food and drink from dawn to dusk. The above are followed by *zakāt* and *Hajj* ('pilgrimage to Makkah'). The Qur'ān is also said to call on believers to engage in *jihād*.

Another writer who has alluded to some of the themes contained in the Qur'ān, and which are also related to this research is Abu-Saud (1983). He believes that a Muslim has been taught by the Qur'ān that s/he is created by the word of God. Accordingly, s/he is also taught that the origin of their souls is Divine and their creation has been ordained forever by God. The writer also added that humans themselves cannot formulate their own standard of values based on which they should live in society. These standards and commands according to him have been prescribed by God for believers to follow. He alluded to the fact that those who by choice disregard these standards not only harm themselves, but also their fellow humans. Some of the concepts that the divine book contains include the concept of *tawḥīd* which explains that God willed the universe to exist and therefore created humankind and offered them the trust as well as made them His vicegerent. In the opinion of Abu-Saud (1983) God encourages humans to develop their spiritual powers by adhering to His instructions. He also believes the most important consideration for humans is that they have a mission on earth to accomplish during their limited life time. According to the author, this mission is stated with specificity in the Qur'ān: to engage in *'ibādah* ('worship') by following His directions as well as applying His laws. It also includes the belief in the existence of Angels as an article of faith. Angels have been described as Allah's servants. Angels, unlike men, have no free will and are said to obey God without questions. Also included in the Qur'ānic themes is the belief in the concept of death. The writer describes the event of death as an occurrence which is a consequence of some disorder in the structure of the living organism. He pointed out that death occurs when the soul of a person is separated from its body by God as a result of which it dies. Abu-Saud is of the opinion that when death occurs the soul continues to experience a complete awareness and sensitivities such as suffering from the evils that an individual may have committed during their life-time as well as rejoice in the good that s/he accomplished. Such individuals are also liable to stand for assessment on the day of judgement: a day when all humans will be resurrected to stand judgement before God.

The concept of *yawm al qiyāawm*, also known as *yawm al mī'ād*, comes after the concept of death in the order of hierarchy in relation to themes contained in the Qur'ān. As mentioned earlier, this is said to be the day on which all human beings who disobeyed God will be punished. Alternatively, those who believed in Him, followed His laws and enjoinedments and accepted His Apostles will be rewarded and blessed.

Abu-Saud discussed other themes such as salvation and *tawbah* ('repentance') in relation to the concept of death and the concept of *yawm al qiyāmah*. In his opinion, the Qur'ān only acknowledges salvation in terms of the good deeds of a person. It also refers to the punishment meted out to those who commit mistakes. He states that Muslims believe that nobody is capable of interceding on behalf of another. The Prophet Muhammad was himself quoted to have said to his daughter Fatimah just before his death that, he could never assist her before God. On *tawbah*, he mentioned that it is the Islamic way of salvation. This is because of the realisation that humans are capable of making mistakes some of which could count as sin. However, being a merciful God, He forgives those who admit their mistakes and vow never to repeat such mistakes and do what is good as evidence of *tawbah* see Q.4:17.

It should be mentioned that Abu-Saud's discussion of other themes couched in the Qur'ān reveals a relationship that exists between the concept of justice and *tawhīd*. He believes that if *tawhīd* is Islam's first principle, the second represents *amr bi al ma'rūf wa al nāhī 'an al munkar* ('commanding the right and eschewing the wrong'). According to him, several Qur'ānic verses that highlight the application of this social doctrine includes Q.16:90.

Finally, among the themes contained in the Qur'ān discussed by Abu-Saud is the fact that the Qur'ān is said to make humans the centre of life on earth. In addition, it urges them to increase their knowledge and to work tirelessly to raise the standards of society. It is therefore not surprising that Qur'ān is believed to teach Muslims the meaning of universality and instils in them the sense of justice and tolerance. Reference should also be made that, Abu-Saud's discussion of the themes contained in the Qur'ān goes to confirm the significance and essential nature of justice in attaining harmony in society. This is evident in the relationship that exists between the concept of justice and *tawhīd*. If the latter represents the first Islamic principle, the former, which is said to fall under the concept of *amr bi al ma'rūf wa al nāhī 'an al munkar* is believed to represent the second principle of Islam. Among the several Qur'ānic verses believed to refer to the application of this social doctrine is Q.16:90 which could be said to represent a command to believers to promote 'adl in society. The above discussion identified some of the themes that form part of the entire contents of the Qur'ān based on which some Muslim writers consider it a book of guidance for all humans, and for all generations. For the Qur'ān to continue

to play this function of *hidāyah* in time and space, its message should continue to be relevant not only within its 'birth place' but rather for all periods. This takes us to the discussion of the relevance of the Qur'ān in the next segment of this chapter.

3.4. The Relevance of Qur'ānic Guidance

Khan's (1980) discussion of Q.7:158 in relation to the relevance of the Qur'ān is that, its message which is sent to humans as a whole, represents a universal acquisition and inheritance. He also believes that the Qur'ān contains all truth for the whole of humankind, for all periods. He added that, with the tremendous evolution in human values in all aspects of life in the last half-century, standards that had been subscribed to and accepted, are said to be undergoing modification at a faster rate. Furthermore, the very dimension of human life is also being reengineered which makes thinkers and scholars ponder the need for a new revelation. However, the Qur'ān is said to be quite explicit about the adequate nature of the guidance couched in it for all times and stages. Finally, in the opinion of Khan the Qur'ān discusses and explains all that is, and may be needed by humankind for the complete fulfilment of life. Through rehearsal of God's signs, the Qur'ān seeks to create faith in God, and makes provision for humankind's material, moral and spiritual welfare. In sum, the Qur'ān sets forth and expounds all that is basic for the promotion of the welfare of humans in all spheres of life such as relating to principles or conduct. The question that may be asked as far as the relevance of the Qur'ān is concerned is, how can a book which was revealed in a Bedouin context, based on certain occasions, be said to be relevant to a worldwide audience, and for all stages of existence? One may argue in line with the above question that, in order to promote a harmonious social order among humans, in today's challenging circumstances, it would be absolutely necessary if the Qur'ān is to continue to be functional in every time and place. This is why it should not only be relevant to its birth-place and period, but should also be relevant in all periods.

The answer to the above question is contained in part, in the argument advanced by Bouhdiba (1998) that 'Islamic guidelines for the functioning of society have an importance that is not tailored to the past. They are still making an impact today, albeit with varying success. It would therefore be wrong to assume that Islam is a social relic or an underdeveloped form of our collective consciousness. Arguing in favour of the essential nature of the continuous relevance of Qur'ānic guidance, the writer added that if the message of Islam is not to be relegated to a bygone status, and therefore an outmoded event, its essential relevance to the modern world must be recovered. In addition, it must also win a hearing for a voice which has so much value to convey to today's world through its commitment to it (the Qur'ān). Closely related to this point, is the belief by Bouhdiba (1998, 462) that 'the fate of any group that seeks to be involved

in the changing course of events is bound to be influenced by the relevance of the ideals that motivate it and the circumstances of the time’.

An idea which is borrowed from Bouhdiba and which alludes to the relevant nature of Islam, and indeed the Qur’ān, is related to the fact that Islam’s organisational strength is not realised from a rigidity of an order being imposed, but rather from the unending presence of a model capable of renewing itself in light of divine inspiration and the needs of a particular period. Another idea in line with the above which is also borrowed from Bouhdiba which reaffirms the relevant nature of Qur’ānic guidance is in the failure of coming to fruition of the predicted ‘withering away’ of Islam. The researcher believes, this points to the relevant nature of the Qur’ān.

However, Bouhdiba is also of the view that Islam contains a social message which needs to be translated into a project for collective action by today’s generation. He suggested that the major aspects of this message include brotherhood, justice, liberation and endeavour.

The understanding gained from this is that the relevance of the Qur’ān is not specific to the period and context within which it was revealed alone, but continue to be relevant as well as play a significant role in today’s societal setting and future contexts. But if it is argued that the Qur’ān is not relevant to human being’s current context, on the basis of the argument that despite the guidance that it offers, Muslims are still living under the difficulty of a sense of insufficiency, one could suggest in line with Bouhdiba’s (1998, 463) argument that this situation is so because Muslims ‘still lack a satisfactory analysis of the demands of their time’. He therefore suggests that, for it to be effective, the Muslim’s current struggle to assert themselves must be contained in a new system of social behaviour which is faith inspired, but defined and approved institutionally. Al-Faruqi (1995) is one of the writers who have discussed the subject of the relevance of the Qur’ān. From his writing, one gathers that, he believes that God out of His mercy, sent prophets to every people who essentially preached the same message. In his opinion, God’s will to humankind from one place to another or from one generation to another remains the same and does not change. This is on condition that such a will is not an imperative of goodness, justice or charity but represents a prescription of how the above imperatives may be realised in a concrete case. He added that Islam recognises that the requisites of history demands change but this change only affects the ‘how’ but not the ‘what’ of religion. Al-Faruqi also mentioned that a quality of the Qur’ān, which also relates to its relevance is that of its being imperishable. As a confirmation of all previous revelations, the Qur’ān even though contains some legislations, such legislations according to Muslims, are of lesser importance to the rest of its contents such as exhortations to piety and virtue in general. Muslims therefore believe that based on the imperishable quality of the Qur’ān, coupled with the fact that God desires that

people themselves discover as well as elaborate the means by which the will of God is to be realised henceforth, it is therefore not by accident that Qur'ānic revelation is not in the main prescriptive because divine plan has delegated law making to humankind on the condition that, the principles and values that the prescriptive laws embody are those which God has revealed. The argument of delegating law making to humankind by God is tenable in the sense that the relevance of the Qur'ān according to Bouhdiba (1998) is related to the relevance of its message not being dependant on its being an inflexible order which is being imposed, but rather from being an unending presence of a model capable of renewing itself. This is so because, based on the principles that its origin is from God, humans are capable of expanding the law and tailoring it to their context from one period to the other.

The relevance of Qur'ānic guidance becomes crucial to the nature of humans in relation to how Qur'ānic guidance helps them to shape their lives as well as help regulate human conduct in society. The question is, without the role played by the Qur'ān in guiding people, are people able to aspire to virtue and thereby conduct their lives in line with the commandments of God? This will be the subject of analysis in the next segment of this chapter below.

3.5 Qur'ānic Guidance and the Nature of Humans

The role the Qur'ān plays in regulating the conduct of humans within the social relation's network, cannot be overemphasised. More importantly, its significant role is seen in the area of guiding humans to overcome Satan's continuous endeavour to waylay them from the right path (*ṣirāt al-mustaqīm*).

It should be pointed out that God offered humans a 'Trust' which other creatures refused to accept because of its burdensome nature. According to Rahman (1994) humans are said to be charged with the effort of being God's vicegerent because they are said to occupy the highest station among His creation. This is coupled with the fact that they have been endowed with free will enabling them to fulfil their mission on earth. The mission in question relates to creating a moral social order on earth as contained in Q.33:72 and described as the 'Trust'.

Humans face a daunting and unending challenge in an attempt to fulfil the commands of God. This is because of Satan's continuous attempts to lure them away from their natural 'straight' path into deviant behaviour. It is only humans of virtue and faith who are able to overcome such attempts as well as the evil machinations of Satan and therefore keep their *fiṭrah* ('primordial nature') upon that which they are created for, as referred to in Q.103:2. In the opinion of Rahman (2009) at the point of creation, the Qur'ān suggests that God puts into things (humans), its nature as well as the laws of its behaviour, referred to as *amr*, 'command,' or *hidāyah*. Because of this, such creatures fall into their pattern and become a factor in the 'cosmos'. In line with

this argument, everything in the universe is said to behave in line with its ingrained law and therefore obeys God's command automatically. Humans are said to be the only exception to this universal law as they enjoy free choice which allows them the option to either obey or disobey God's command. Such a command is said to be imprinted upon the hearts of humans as contained in Q.91:7-10. With this, no valid excuse will be countenanced from humans for their failure to aspire to good. It is in this regard that the Qur'ānic message plays an essential role in offering the needed guidance to humans as God is believed to be man's aid in their struggle against Satan's evil machinations. However, such a partnership should not be taken for granted. It requires effort on the part of humans as mentioned in Q.29:69.

A question of great import is whether God guides some and waylays others and thereby denies some guidance?

Rahman believes that even though the Qur'ān professes that God seals the hearts of some humans, puts blinds on their eyes, and casts chains up to their chins, to prevent them from looking down in order to reflect, the Qur'ān is believed not to be suggesting that God arbitrarily seals the hearts of people. It however says that, usually, He does so because of the actions of people themselves as hinted in Q.4:115.

The above point could be misunderstood as an assertion of determinism within the Qur'ān. However, in Rahman's view, determinism has no place anywhere in the Qur'ān as it always invites humans to come to the right path.

If abundance of *hidāyah* is offered to humans as indicated by the number of Qur'ānic resources on guidance, why then do people embark on certain actions which seem to be different from their primordial nature? Rahman believes that this is because descending down to earth appears to be much more facile than ascending to the stations of purity. God's guidance role in the latter case is said to be crucial as humans are unable to achieve their desire of being good automatically but have to go through a struggle in which God is said to be human's willing companion in that.

The issue of being easily waylaid could be attributed to some basic human characteristics based on which Rahman (1994) reveals that when humans 'gravitate down to earth' their conscience becomes dormant as a result of which they no longer listen effectively to the voices of their true, higher nature. In addition, such humans become irritated if they are constantly being reminded of the truth. It is believed when such an irritation is accompanied by false honour and personal, family, national and historical pride, it degenerates into positive resistance to and rejection of the truth which the Qur'ān calls *kufṛ*. In such a state, just as remembrance of God

means the purposefulness and meaningfulness of life, relegating Him to the background means the removal of purpose and meaning from human life.

Another reason why humans, despite the existence of Qur'ānic guidance, fail to act in line with their primordial nature, is due to their basic weakness which the Qur'ān refers to as 'pettiness [*da'f*]' and 'narrowness of mind [*qatr*]'. Rahman believes that this is said to be highlighted continuously in various forms and contexts by the Qur'ān. The result of this pettiness is what leads to human's hasty and panicky nature which makes them oblivious of the long term consequences of their reactions.

Humans are also said to have an unstable character which makes them go from one extreme to another. This is said to arise out of their narrow vision and petty mind. These lead to the revelation of certain moral tensions within which human conduct, if it is to be stable and meaningful, must function. These tensions which may be seen to be contradictory are said to be tensions to be 'lived with' if humans are to be truly religious servants of God. The extremes being referred to include utter powerlessness as opposed to being the benchmark for all things, hopelessness and pride, determinism and freedom, and absolute knowledge and ignorance. These extremes are seen as natural tensions for proper human conduct. It represents human conduct's God-given framework. The Qur'ān which is said to describe itself as *hudan li al nās* ('guidance for humankind') views such tensions as absolutely essential and that humans should not violate the balance of such opposing tensions as doing so leads to Satanic conditions with negative social effects that lead to moral nihilism. It is also believed that whether humans are proud or hopeless, self-righteous or self-negating, the result is deformity and eventual destruction of the moral personality in either case. The Qur'ān is therefore said to frown at pride and self-righteousness as well as hopelessness and utter despair which it refers to as the hallmark of 'unbelievers'.

Dhikr ('remembrance') of God as couched in Q.13:28 is therefore believed to be what mediates between the frameworks of these tensions since all wrongs involve the violation of the balance of the aforementioned tensions. This is described by the Qur'ān as the 'transgression of God's limits' Q.2:187, 229 and 230.

Traversing the middle path is considered the best and only path of maintaining the desired balance. It is also believed to be what will make humans creative and integrative moral organisms. Maintaining the balance this way is making sure that both sides of the tensions are fully present and not absent, not negated but integrated. This unique balance of integrative action is what the Qur'ān terms *taqwā*. This means protecting oneself against the harmful or evil consequences of one's conduct.

Despite the Qur'ān's guiding role and the existence of resources on *'adl*, *salām* and *ṣulh*, there are those who believe that the Qur'ān is a book of terrorism and violence. They could be holding such a view because some Muslims who commit acts of terrorism and violence are said to either be motivated by the Qur'ān's injunctions or at the very least, refer to it to justify their actions. This necessitates discussion regarding whether the Qur'ān encourages terrorism and violence or not.

3.6 The Qur'ān as a Book of Terrorism, Violence and Jihād

The discussion in this section evolved around the brief examination of the above subject in general, and in particular, the examination of some of the Qur'ānic verses that have been used by some Western writers and academics to level criticisms against the teachings of the Qur'ān on Jihād as *qitāl* ('fighting'). An attempt is also made to cite literature meant to clarify the issues around the subject of jihād as contained in the Qur'ān. It should be mentioned however, that, it is based on Qur'ānic resources on jihād as *qitāl* that the Qur'ān has been referred to as a book of terrorism and violence.

Among writers who have written on the issue surrounding the Qur'ān as a book of terrorism and violence is Habeck (2006). She notes the claim of some that it is in fact the Qur'ān and Ḥadīth that extremists refer to, in order to justify their actions. A similar view is held by Harfiyah Abdel Haleem et al (1998) who argue that, sometimes reference to Islamic sources is sought by terrorists to justify their actions. Euben and Zaman (2012) also suggest that, the claim that fighting non-Muslims is the preeminent enactment of the piety of an individual Muslim, appears to justify the characterisation of Islam in general, and Islamism in particular, as sanctioning violence, or encouraging it. Even though the Qur'ān is not directly mentioned in the above statement, the researcher however believes that, being the primary source of the faith, any criticism levelled against the religion, indicts the Qur'ān too.

The first three chapters in Habeck's *Knowing the Enemy: Jihādism Ideology and the War on Terror* discussed the issue of an extremist group who are generally tagged as 'jihādists' or 'jihādism', and who are said to refer to Islam's twin sources; the Qur'ān and Ḥadīth, to justify their violent actions with particular reference to September 11, 2001. She divided her book into chapters with titles such as why the perpetrators of 9/11, in which three thousand Americans lost their lives, why they carried out what they did, the historical context leading up to the event and finally, the source of ideas of the alleged jihādists.

Habeck's views in relation to what motivates the jihādists are in what follows:

First, she suggested that scholars find the beliefs of the more extreme jihādists to be associated with the interpretations of scholars like Ibn Taymiyya (1263-1328) through the teachings of

Muhammad Ibn ‘Abd al-Wahhab (1703/4-1792), Rashid Riḍa (1865-1935), Hasan al Banna (1906-1949), Maududi (1903-1979) and Sayyid Quṭb (1903-1966).

Secondly, on the subject of jihād, she believes that it was Ibn Taymiyya’s broadening of the scope of jihādi activities which led to a serious rethink about the obligation of jihād since the time of the Prophet Muhammad. According to her, Ibn Taymiyya did this, after considering relevant traditions and Qur’ānic passages and consequently concluding that not only should the Islamic nations fight all sinners, hypocrites, heretics, apostates and unbelievers including Jews and Christians, but should also fight any Muslims who try to abstain from taking part in jihād. This line of thought in her opinion, finds resonance among jihādists groups.

In addition, she suggested that jihādists depended on the most literal meaning of the text, and that their emphasis on jihād is on verses that define jihād as *qitāl* (‘fighting’), and which also colour the relationship between the believer and the nonbeliever in the darkest terms. Jihādists are also said to never refer to the texts that discuss peace and tolerance, and would reject Prophetic tradition that calls the internal struggle to follow God as ‘greater jihād’ and that of fighting as the ‘lesser jihād’. Most significantly, they also do not give much credence to context in their interpretation of the Qur’ān.

Finally, Habeck also suggested that the views of the more extreme jihādists have been noted to go back to the interpretations of *mufas’sirūn* (‘Qur’ānic exegetes’), including that of al-Banna. Research reveals that, her reference to al-Banna was however in relation to either Q.8:39 or Q.2:193 both of which speak of the same subject. When the subject of fighting couched in the above two verses are taken out of their contexts, it will appear to be suggesting that believers/Muslims are commanded to fight unbelievers until there is no more *fitnah* (‘persecution’), and all devotion is reserved for God alone.⁴⁷

An attempt to shed light on the meaning of these verses referred to by Habeck should include verses such as Q.8:30, 34 and 36. All these verses would have enhanced a better understanding of Q.8:39 as well as place it within its context rather than wrenching it out of it. Jihādists have been accused of ignoring the role of *maqām* (‘context’) in their understanding and interpretation

⁴⁷ At first glance, because both Q.8:39 and Q.2:193 starts with almost the same phraseology and speaks almost of the same subject which is that of fighting the disbelievers, one might have thought they represent an erroneous repetition in the Qur’ān. However, a careful look at both verses reveals that although they both begin with almost the same phraseology, they differ towards the end, on the message they convey. Whereas Q.8:39 reminds humans that Allah is aware of what disbelievers do in relation to the cessation of hostilities, Q.2.193 ends its message in relation to fighting the disbelievers by suggesting that once they (disbelievers) cease hostilities, there should be no further hostilities against them (disbelievers) from the side of believers except against those who continue with the aggression or oppression. This is how both Muhammad Abdel Haleem in his *The Qur’ān: English Translation and Parallel Arabic Text* and ‘Abdullah Yusuf ‘Ali in his *The Meaning of the Holy Qur’ān: New edition with Revised Translation*, render it. The only difference noted in both verses is in the way the phrase *wa yakūn al dīn kul’luhū li ‘llah* is translated. Whereas the former renders *al dīn* as worship, the latter renders it as justice.

of the text of the Qur'ān. But *maqām* is seen as one of the most important tools for Qur'ānic understanding and elucidation. Its role, as well as the role of linguistics in Qur'ānic textural understanding will be examined in line with Abdel Haleem's discussion of some of the most common verses used to criticise the Qur'ān as a book of terrorism and violence.

The researcher's readings reveal that although some other verses have been used to criticise the Qur'ān, the most commonly used verses by Western academics as well as propagandists to level criticisms against the Qur'ān as a book of terrorism and violence include Q.9:5 and Q.2:190. It is believed that the primary aim of these critics is to associate such verses with *jihād* as *qitāl* ('fighting'). Q.9:5 received a detailed analyses in an article entitled *The 'Sword Verse' Myth* by Muhammad Abdel Haleem (2007) in his attempt to demystify the myth surrounding the negative popularity given to the meaning of *jihād* as fighting which he thinks is the result of misinterpretation. In what follows are but some of the views presented in an attempt to promote an understanding of the above verses as well as issues around *jihād* in the Qur'ān.

In the opinion of Abdel Haleem (2010) the word *jihād* is a significant Qur'ānic term. Its interpretation has however seen some degree of sensational polemics, thereby divorcing it from its significance. He believes that people's views on *jihād* are contrary to what is contained in the Qur'ān. He pointed out that words based on *j-h-d* from which *jihād* is derived, appeared 35 times in the Qur'ān in 15 *suras* ('chapters'). Four of such *suras* are said to be *Makkī* ('Meccan'), whilst 11 are *Madani* ('Medinan'). He suggested that the root of the word means 'to exert'. 'Exertion', he informs us, can be undertaken by both the *lisān* ('tongue') and the *qalb* ('heart'). He also added that *jihād* could take the form of using one's wealth to support a cause as contained in Q.8:72; Q.9:20, 41 and 86. He believes this form of *jihād* is used in a wider context rather than narrowing it down to merely military *jihād* alone.

Abdel Haleem also added that often however, when the Qur'ān combines allusions to striving with one's wealth and self, it does mean the *jihād* of fighting as couched in Q.9:20, 41, 44, 81; Q.61:11. He is of the opinion that such a *jihād* is more inclusive than that of *qitāl* which is specific to actual fighting.

According to Abdel Haleem, the root of *qitāl* is *q-t-l* which is said to have appeared in various conjugated forms under 60 times in the Qur'ān in the semantic sense of combative *jihād* such as in Q.2:190; Q.4:76; Q.8:79; Q.22:39; and Q.47:20.

He also highlighted that Qur'ānic verses are responding to particular historical background which serve to situate the verses on *jihād* in a given context. He used the approach of the Qur'ān itself to analyse verses on *jihād* and *qitāl* by introducing cohesive passages which are analysed as entire ones meant to have an impact on the reader/listener and not as snippets taken out of

context. The writer believes this is the surest way of getting a true picture of the teachings of the Qur'ān.

Contextualising fighting, Abdel Haleem argues that Muslims were ordered to fight in self-defence when it became evident that their persecutors will not leave them in peace. However, at first, they were commanded to show restraint when in Mecca, and keep to their prayers and alms giving. Abdel Haleem suggested that Q.22:39-41 offers justification for fighting by those who have been treated unjustly (*ẓulimū*) by being driven out of their properties and homes on the basis of believing in the Oneness of God. The writer emphasised that such a justification, which offers believers the permission to embark on combative fighting, is a feature of all verses on jihād and fighting, as it is the same for all Qur'ānic teachings involving the doing of or abstaining from something. Abdel Haleem (2010, 150) added that 'even such fundamental aspects of the Qur'ān's exhortation for belief in the Oneness of God, Muhammad's Prophethood, and the Resurrection, and its promotion of the protection of children and women, are always supported by rational justifications'.

To further clarify the rationality of armed resistance contained in Q.22:39-41 Abdel Haleem believes that such a resistance was necessary for the protection of all houses of worship but not mosques alone. He stated that the *āyah* ('verse') in question mentioned mosques last on the list. He also pointed out that the *āyah* ended by reminding those for whom permission has been given to defend themselves that, God will only help those whom when established in the land, will behave righteously and keep up the prayer, pay the prescribed alms, command what is right as well as forbid what is wrong (*amr bi al-ma'rūf wa al-nāhi 'an al-munkar*). He also added that the verse mentioned, God is the one who is in control of the outcome of all events, which include battles, as a result of which they should take heed of Qur'ānic teachings. According to Abdel Haleem, permission to fight therefore is not contained in a simplistic instruction to 'go forth and fight' but is couched in reminders of God's power and the duty of believers towards Him as well as justifications and restrictions. Abdel Haleem suggested that a detailed approach of this nature, is too often unacknowledged by academics as well as propagandist and the media in the discussion of jihād, which only leads to the consolidation of the popularity of this concept. Abdel Haleem (2007, 2010) offers a detailed and critical analysis of the discussion surrounding the use of the verses mentioned above to criticise the Qur'ān as a book of violence and terrorism.⁴⁸

⁴⁸ For a critical analysis of the above topic matter, see Abdel Haleem's, *The 'Sword Verse' Myth* (London: Centre of Islamic Studies, 2007) and his Qur'ānic 'Jihād': A Linguistic and Contextual Analysis, *Journal of Qur'ānic Studies*, vol. XII, 2010, pp.147-166

Firestone (1999) has also written on the subject of jihād in Islam as per the Qur’ān. His discussion represents an invaluable contribution to the debate regarding claims that the Qur’ān contains resources that promotes militancy or aggression.

For a proper comprehension of what the term jihād stands for, it is significant to refer to Firestone’s definition of this term as well as his discussion of this theme, in addition to referring to the Qur’ānic pronouncements on jihād that he has analysed in his *Jihād: The Origin of War in Islam*.

With regards what jihād stands for, Firestone (1999) suggests that the semantic meaning of the word jihād has no connection with holy war, and neither war in general. The word according to Firestone, comes from the root *j.h.d.*, which means to exert oneself, to strive or to take extraordinary pains. He added that the term is a verbal noun of the third Arabic form of the root *jāhada*, which is classically defined as efforts, endeavours, exerting an individual’s outmost power, or ability in contending with an object of disapprobation.

Firestone (1999, 17), is of the opinion that there are several types of jihād, and most have nothing to do with warfare. For example, in his opinion, whilst ‘jihād of the heart’ denotes struggle against an individual’s own sinful inclination, ‘jihād of the tongue’ demands speaking on behalf of the good and eschewing evil. This type of jihād is associated with a saying which Prophet Muhammad is credited with: ‘the best jihād is [speaking] a word of justice to a tyrannical ruler’. Firestone however distinguished between this type of jihād and *jihād al-sayf* (‘jihād of the sword’), which he said is religiously grounded, the purpose of which is to defend Islam. He added that when the term is used without qualifiers such as of ‘the tongue’ or of ‘the heart’, it is universally understood as war on behalf of Islam. This is equivalent to jihād of the sword. The merits of taking part in *jihād al-sayf* according to the writer, are numerous described in the most-respected religious literature. Muslim thinkers, in particular, mystics and ascetics differentiate between *jihād al-akbar* (‘the greater jihād’) and *jihād al-aṣghar* (‘the lesser jihād’). Whilst the former represents struggle against a person’s self, only *jihād al-aṣghar* is said to be referring to engaging in war in the path of God. Safi (2003) holds a similar view to that of Firestone regarding the semantic meaning of jihād as having nothing to do with war. In Safi’s opinion, even though Islam allows its followers to use arms struggle to repel aggression as well as urges them to fight *ẓulm* (‘injustice’), brutality and oppression, many in the West see jihād as representing nothing less than a holy war meant for the enforcement of the religion and religious beliefs of others. Those who advocate jihād as holy war today, according to Safi, constitute a tiny minority of intellectuals in both the West and in Muslim societies. Western academics who accept jihād as holy war, feed on the standpoint of radical

Muslim ideologues, as well as on the generalisation of the particular and exceptional to the general. He suggested that most Muslims would reject this attempt to equate jihād with holy war and would rather prefer a better description that captures the essence of the Islamic concept of jihād as just war. Safi however capitulates to the fact that there are still a small and vocal community of Muslims who see jihād as a divine license to impose their will on any individual whom they consider an infidel. This includes fellow Muslims who may not fit their self-proclaimed categorisation of right and wrong through the use of violence. Finally, the writer argues that the equation of the concept of jihād to that of holy war by classical Muslims, fails to capture the full import of its rich meaning, as a result of which the concept of jihād is associated with the act of war.

Firestone's (1999) discussion of Qur'ānic resources on jihād looked at the stages of Qur'ānic legislations. The first stage of Qur'ānic legislation on war involves Qur'ānic resources such as Q.15:94-95; Q.16:125; Q.16:126-127. In the first Qur'ānic resource, the Prophet Muhammad is commanded to profess the message of the religion openly, when hitherto he did so in secret. He is however told to avoid the idolaters and be patient in the face of their insults. Q.16:125 on its part, enjoins the Prophet not to resort to violence but to invite to the way of his Lord with wisdom and beautiful speech. With regards Q.16:126-127, even though this Qur'ānic resource is said to speak about like for like punishment for those who murdered the Prophet's uncle, being patient is seen as the better option. The above Qur'ānic legislation come under what Firestone calls non-confrontational verses.

The second stage of Qur'ānic legislation on war involves verses that speak about defensive fighting. These verses include Q.22:39-40; Q.2:190; Q.2:191.

The third stage of Qur'ānic legislation on war include verses that permit members of the Muslim community to initiate attacks against the enemy. But such attacks should be governed by the dictates of ancient Arabian prohibition of engaging in fighting during certain months referred to as *ashur al-hurum* ('sacred months'). Fighting during this time is considered prohibited. Q.2:217; Q.2:191 however contains teachings that allow Muslims, despite the above prohibition, to engage in warring against those who have driven them out of their homes as well as prevented them from practicing the teachings of *tawhīd*. However, despite this permission to fight as a defensive measure, avoiding fighting if possible, is said to be the preferred option.

Stage four legislation on warring couched in the Qur'ān, include Q.2:216; Q.9:5. The former on its part, commands believers to fight, even though some among them may dislike it. The research reveals that the latter verse represents one of the most commonly quoted verses by

critics of the Qur'ān, in their attempt to associate the Qur'ān with aggression, warring and terrorism. The verse is also one of the verses referred to as *āyāt al-sayf* ('the sword verses'). The goal of fighting referred to in this verse is to promote monotheism, the payment of *zakāt* ('alms tax') and the observance of prayers. It is said to be informing Muslims that once the sacred months in which warring is not permitted have passed, they could seize and kill idolaters wherever they find them. It is imperative to note that Qur'ānic legislation permitting Muslims to fight in the opinion of Abdel Haleem (2010), is contained in justifications, restrictions, reminders of God's power and the duty of believers towards Him, and not in simplistic instructions to 'go forth and fight'.

The above represents categories of Qur'ānic legislations on warring discussed by Firestone in his *Jihād: The Origin of Holy War in Islam*, under what the writer called the 'traditional schema'. Apart from such categorisation of Qur'ānic legislation on war, Firestone's discussions on the subject of jihād in Islam has inferred the existence of Qur'ānic resources that talk about incentives for participating in warring physically, or supporting it materially. Q.4:75, 77, 95 represents some of such verses.

Despite the command to fight, referred to in Firestone's categorisation of Qur'ānic legislation on warring and the corresponding reward promised those who engage in fighting, not all members of the community took part in fighting. Qur'ānic resources discussing that not all among members of the Muslim community participated in fighting include Q.2:216; Q.3:156.

Almost the same Qur'ānic verses referred to above, have been used by Firestone under the heading *The War Verses: A New Organisation*, to categorise Qur'ānic legislation on war into what follows:

- Qur'ānic resources that advocate a non-militant approach to defending and propagating Islam.
- Qur'ānic resources that discuss restrictions on fighting
- Qur'ānic resources suggesting the existence of conflict between the command of God on warring and the reaction of Muhammad's followers towards that.
- Qur'ānic resources strongly advocating war for the religion of God. Such Qur'ānic verses include Q.2:191. A comprehensive analysis and discussion of this resource should include Q.2:190-195 seen by Firestone as the context of Q.2:191.

In conclusion, Firestone's (1999) discussion of the Qur'ānic legislation on warring has categorised such Qur'ānic verses into verses that advocate the need to convey the Islamic message in a peaceful, non-confrontational manner, to verses advocating a non-militant approach, and those that allow fighting for defence purposes but also offer rules to govern warring. Finally reference is made to Qur'ānic resources that strongly enjoin fighting for the defence of God's religion.

The discussion on Qur'ānic resources on jihād in relation to fighting is governed by rules of conduct that also have a Qur'ānic basis. These rules remind humans of their actions as well as the fact that God is well aware of such activities.

On the basis of the above discussions, regarding the Qur'ān as a book of guidance, coupled with the detailed analysis regarding some of the most commonly used verses to level criticism against the Qur'ān as a book of violence, warring and terrorism, presented by Abdel Haleem (2007, 2010), it has become clear that the Qur'ān as book of guidance covers all aspects of the lives of humans. These include the theme of jihād. However, jihād as a Qur'ānic theme is believed to have specific objectives which in the opinion of Abdel Haleem (2010, 163), is to defend the oppressed without which 'the earth would be corrupted and houses of worship wherein God's name is mentioned would be destroyed'. According to him, the subject of jihād is not ungoverned by rules of engagement without which they would have been open to the caprices of states and commanders alike. He concluded that even with the existence of such rules, the need for close linguistic analysis of the Qur'ānic texts as well as having in mind, the crucial role played by *maqām* on the subject, as it promotes a better Qur'ānic scriptural understanding. According to Abdel Haleem, ignoring the role of *maqām* leads to varying degrees of misinterpretations of this subject matter.

After the above attempt to discuss the role of the Qur'ān as a book of guidance, an attempt will also be made to analyse the Qur'ānic resources which contextualises the guidance role that the Qur'ān plays towards guiding humans in relation to the responsibility placed on them by God as His *khalifah*, which is to organise a moral social order based on '*adl*'.

3.7 Analysis of Qur'ānic Resources on Guidance

In this section, an attempt is made to discuss the meaning of the term *hudā* in its different conjugated forms as used in the Qur'ān as listed below. The researcher aims to understand the meaning of Qur'ānic resources under critical analysis in this research, by using the works of Arabic exegetes chosen for this purpose as mentioned earlier.

The analysis of the Qur'ānic resources below will be done in line with its relationship with the nature of humans, peace and reconciliation in general, and in particular the Qur'ānic concept of 'adl.

Mention must be made that views offered by the exegetes on each Qur'ānic resource (verse) will be summarised under each verse. However, where there is a difference of opinion in relation to the meaning of the verse, such a view, in addition to any detail leading to the expansion and comprehension of the meaning of the Qur'ānic verse under analysis will be highlighted.

Q.1:6

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

‘Show us the straight way.’

On the meaning of the term *hidāyah* as couched in the verse above, almost all the exegetes of the Qur'ān chosen for the purpose of analysing Qur'ānic resources in this research, appear to agree that its meaning represents a request for guidance. All the exegetes interpret the word as guidance as in *ihdinā al ṣirāṭ al mustaqīm*. Bayḍāwī and Sha'rawī further clarify the meaning of the term. While the former believes that the term means directional guidance and success onto the right path, the latter believes that, it represents a prayer meant to seek God's acceptance which all believers desire. Sha'rawī also believes that the first thing a believer desires is *hidāyah*, which is of two kinds. These are *hidāyah dalālah* ('directional guidance'), and *hidāyah ma'ūnah* ('assistance related guidance'). He also believes that whilst the former is for all humans, the latter is for believers only as they are the ones who follow God's way.

Q.2:38

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

‘We said: Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.’

Almost all the exegetical works chosen for the purpose of analysing Qur'ānic resources in this research agree that the meaning of the term *hudā* as couched in this verse stands for (a) guidance and clarification (b) speech revealed to a Prophet which includes a reminder about God's great bounties to Adam and his wife and (c) the sending of message and messengers. In addition, Ibn

Kathīr quotes Muqātil b. Hay'yān to believe that the term *hudā* in this verse refers to Prophet Muhammad whilst al-Hassan believes it refers to the Qur'ān.

Q.2:53

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

‘And remember We gave Moses the Scripture and the Criterion [Between right and wrong]: There was a chance for you to be guided aright.’

In this verse, *furqān* has appeared alongside *ihtidā'*, which refers to guidance. The term *furqān* has been interpreted by the researcher's chosen exegetes to be referring to the Torah, which was revealed to Moses, and meant to guide humans to distinguish between right and wrong, truth and falsehood, the lawful and the prohibited, and guidance and misguidance. On the two terms above, it is the former which contains the *hidāyah* with which humans are guided.

The term *furqān* is also believed by al-Rāzī to mean success which enabled Moses to cause a separation of the sea as a sign of his genuineness. It is also said to mean direction.

Q.2:120

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ
 اللَّهُ هُوَ الْهَدَىٰ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
 مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

‘Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the [only] Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.’

According to al-Ṭabarī, *hidāyah* here refers to what God expounded in His book which is manifest. Humans are therefore commanded to hasten to the book of Allah and His exposition in which He made clear to His servants what they differ on.

Almost all the exegetes suggest that *hidāyah* mentioned here refers to Islam and *dīn*. Sha'rawī on his part, believes that the Jews and the Christians are said to have deviated in their *dīn* but Prophet Muhammad has Allah's guidance. Allah's guidance is what will lead humans to the desired objective via the shortest way. The way referred to here is one. However, the guidance

offered by humans is many fold which emanates from their whim, desire, caprice or own wishes.

Q.2:185

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخْرَىٰ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

‘Ramadhan is the [month] in which was sent down the Qur'an, as a guide to mankind, also clear [Signs] for guidance and judgment [Between right and wrong]. So every one of you who is present [at his home] during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period [Should be made up] by days later. Allah intends every facility for you; He does not want to put to difficulties. [He wants you] to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.’

A critical look at the explanations offered to the verse above reveals that, all our exegetes interpret the term *hudā* as guidance from God to humans leading to the true and intended way.

Al-Rāzī holds the same view as Bayḍāwī on the meaning of the above to the effect that the Qur'ān is revealed by God as guidance to humankind with its signs, inimitability and clarifications which guides to the truth and distinguishes between it and falsehood in relation to rules and principles. But Al-Rāzī added that *bay'ynāt min al-hudā* represents the highest form of guidance as it refers to the real guidance and a clarification of guidance in terms of distinguishing between truth and falsehood. He also added that *hudā* and *furqān* refer to the Torah and *Injīl* ('the Gospels').

Q.16:64

وَمَا أُنْزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

‘And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.’

On the meaning of the term *hudā* contained in the above verse, Al-Ṭabarī is of the view that God is informing the Prophet Muhammad in the above verse that the book has not been revealed to you (Muhammad), and you have not been sent to our creation but to clarify to them what they disagree on regarding Allah's *dīn* ('religion'). You are to identify for them what is right therein as well as distinguish the truth from falsehood with proof. *Hudā* is also said to mean to explain to My creation with the guidance from the book (Qur'ān), what waywardness entails so that they may believe in what is couched in it. Bayḍāwī also holds this view, but added that what is to be clarified is *tawḥīd* and determinism.

Q.18:13

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ
وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

‘We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance.’

The view held regarding the meaning of the term *hudā* mentioned in the above verse is that the people of the Cave were young men who believed in the Lordship of their Lord as a result of which they were offered abundance of guidance by way of faith. Ibn Kathīr further explained that because they believed in their Lord, he increased their faith as faith is believed to fluctuate between high and low.

Q.18:17

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا
غَرَبَتْ تَقْرِبُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ ءَايَاتِ
اللَّهِ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضِلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا
مُّرْشِدًا ﴿١٧﴾

‘Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way.’

What is highlighted in the exegesis of this verse by our *mufasirūn* is the fact that *hidāyah* is of two types. The first kind is called *hidāyah dalālah* (‘directional guidance’). God being a just God offers this type of guidance to both believers and non-believers but not the former alone. Among the two, whoever believes in God on the basis of the ‘directional’ guidance offered, God sees such an individual as deserving the second type of guidance which is *hidāyah* (‘guidance’) in the form of support and assistance. God therefore symbolically holds the hand of such an individual and helps her/him by making belief in Him (God) light in terms of weight for such individual’s cognition. He makes them capable of engaging in goodness as well as lightens their hearts and makes their affairs easy for them. God makes the second type of *hidāyah* a choice-based one. On such basis, whoever chooses to believe in Him is offered guidance. Alternatively, whoever denies His Lordship is waylaid. Sha’rawī added that the non-believer is therefore not guided. In a similar way, immoral individuals are also not given such guidance.

Q.20:123

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَأِمَّا
يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
يَشْقَى ﴿١٢٣﴾

‘He said: Get ye down, both of you, - all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.’

The general view with regards what the terms *hudā* and *hīdāyah* stands for in the above verse is that, guidance is from God and whosoever follows His guidance will not be abandoned and nor will such an individual be wretched or unhappy. Whilst both al-Rāzī and Bayḍāwī believe that the guidance referred to here, means the Qur’ān, the former added that the guidance in question represents direction and whoever follows God’s directions will not be misguided here on earth and will also not be unhappy on the day of reckoning. This is because s/he will be guided to paradise.

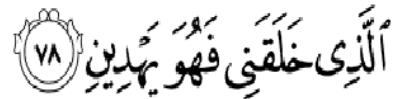
Q.20:50

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾

‘He said: "Our Lord is He Who gave to each [created] thing its form and nature, and further, gave [it] guidance”.’

Varying views have been offered with regards the meaning of the term *hadā* contained in Q.20:50. Al-Ṭabarī, Sha'rawī and Ibn Kathīr all suggest that it means that God is the one who gives His creation its form. However, al-Razī quotes Q.78:2 in his attempt to explain the above verse, which goes to suggest that it means God, who is *al-khāliq* ('the Creator') is the one who gives humans the ability to embark on actions that are beneficial to themselves. Bayḍāwī maintains the same position, but adds that, apart from the above, God also offers humans *hidāyah* in relation to what would lead to their survival on the basis of choice or by natural inclination.

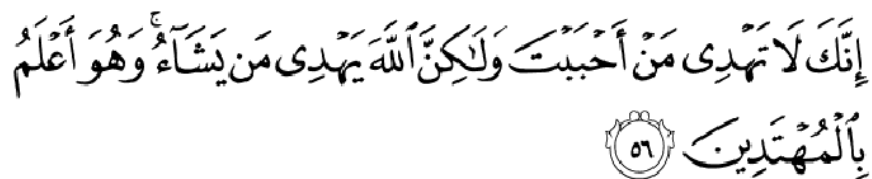
Q.26:78



‘Who created me, and it is He Who guides me.’

Various themes have emerged from the interpretation of this verse by our exegetes. These include that of *tawḥīd* ('Oneness of God'), '*Ibādah* ('worship') and guidance. Almost all the exegetes lay emphasis on the fact that God, who created all things, also offers guidance. Al-Rāzī went further to suggest that the verse speaks of Allah's quality of creation for which He deserves to be worshiped. Bayḍāwī added that with this God given guidance, humans are able to seek the benefits of life and to ward off evil. Further, he suggested that the climax of this guidance is that it leads humans to attain *jan'nāt* ('paradise') and the ineffable gifts therein. The same position is held by Sha'rawī who however added that God created His creation from nothing and gave them Laws that represent a protection for the preservation of life, and as a guarantee to their safety. God has however also tasked humans with do's and don'ts.

Q.28:56



‘It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance.’

According to al-Ṭabarī, al-Rāzī and Ibn Kathīr, the Prophet Muhammad is told in the above verse that it is not his duty to guide (*tahdī*) those that he loves among God's creation in terms of success in believing in God (*tawḥīd*) and His Prophet. Allah who has fore knowledge about those who will be guided is the one who guides. Ibn Kathīr added that whilst the Prophet Muhammad is not the one to guide, he however has the duty to convey (*tablīgh*) the message of guidance. It should be mentioned that while Bayḍāwī believes that the guidance being referred

to here is about entry into Islam, Sha'rawī believes it is guidance in the form of assistance to direct humans to succeed in their faith. This directional guidance is first from God and the role of the Prophet Muhammad is only to convey its message.

Q.29:69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

‘And those who strive in Our [cause],- We will certainly guide them to our Paths: For verily Allah is with those who do right.’

In the above verse, Allah says that those who struggle in His way either in making manifest the message of the truth (Islam) or doing good obediently only for the sake of Allah alone, such people will be rewarded by the offering of guidance (*nahdiyan'nahum*) by way of showing them the avenues leading to paradise. The same interpretation is offered by al-Ṭabarī, al-Rāzī, Bayḍawī, Sha'rawī and indeed Ibn Kathīr.

Q.41:17

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةٌ
الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

‘As to the Thamud, We gave them Guidance, but they preferred blindness [of heart] to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.’

In the opinion of al-Razī, *haday'nāhum* contained in this verse is explained together with the rest of the verse to mean God guided the people of Thamud by making a distinction between righteousness and evil but they preferred misguidance to rightful guidance. However, those who believed and were mindful of God were saved. All our exegetes have offered the same interpretation. However, Ibn Kathīr quotes Qatādah to be suggesting that *haday'nāhum* in the verse means We made clear for them. He also quotes al-Thawrī as saying that it means *da'awnāhum* (‘We invited them’) to Islam or to our way but they chose misguidance.

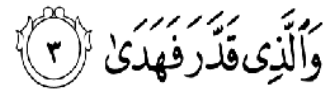
Q.7:178

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ
الْخَاسِرُونَ ﴿١٧٨﴾

‘Whom Allah doth guide,- he is on the right path: whom He rejects from His guidance,- such are the persons who perish.’

The two *hidāyah(s)*: *yahdī* and *al-muhtadī* are both interpreted as guidance by all the researcher's chosen exegetes of the Qur'ān. The entire verse is interpreted to mean those who are guided by God, are rightly guided. However, whoever He waylays is a loser. *Al-khusrān* in the verse is interpreted as to perish by al-Ṭabarī while the rest of the exegetes explain it to mean a loss. Apart from the elucidation offered above, Sha'rawī added that God guides His entire creation to His way but the choice is left to individuals to either accept this offer or do the opposite.

Q.87:3

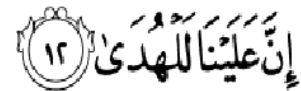


‘Who hath ordained laws. And granted guidance.’

According to Ibn Kathīr, the above verse is similar to what Moses told Pharaoh which is contained in Q.20:50. Ibn Kathīr's interpretation of Q.87:3 is that God created His creation in the best of moulds. He quoted Mujāhid as saying that *al' ladhī qad'dara fahadā* means God guides His creation to either be happy or wretched just as He guides animals to their grazing places.

A similar interpretation is offered by all the researcher's chosen exegetes except that Bayḍawī added that the above verse also means that, naturally, God ordains the behaviour of His creation and the choices that they make through the creation of inclination, inspiration and through the availability of signs and revelation.

Q.92:12



‘Verily We take upon Ourselves to guide.’

A critical look at the interpretations offered to the verse above reveals that it means that God has made it His duty to guide His servants in terms of (a) explaining what is lawful/prohibited (b) directing them to the truth and (c) teaching His creation after they have been created, things that will make them obey His commands, and those aspect of the servant's action that would be considered disobedient. Ibn Kathīr however quotes Qaṭādah to have said that while some say that it means explaining the lawful and the prohibited, others hold that it means Allah guides those who tread the path of guidance.

After attempting to present what the term *hudā* in its various conjugated forms means in the above verses, the researcher will now attempt to offer a critical analysis on what the discussions in this chapter reveals in relation to the Qur'ānic resources on guidance.

3.8 Critical Analysis

The question that first comes to mind is whether Muslims are justified in their belief that the Qur'ān is a book of guidance, since it is alleged that it contains resources (verses) which deliberate about fighting. The same could be asked whether those who criticise the Qur'ān as a book which promotes terrorism, warring and violence are also justified.

In so far as the first question is concerned, the discussions above reveals that there are several places in the Qur'ān, where the Qur'ān is described as a book which offers guidance to humans in so many areas such as relating to the organisation of a just, harmonious social order, in accordance with *'adl*. It is also believed that there exists a relationship between *'adl* and *hidāyah*. In the opinion of Latif (2003) justice and guidance are two of God's attributes that interact with one another to produce harmony in life. One therefore sees a relationship between Qur'ānic guidance and human's attempt to organise a harmonious social order. A direct relationship therefore exists between Qur'ānic guidance and justice, and between the two themes and Qur'ānic resources on peace and reconciliation. Abdul Malek (1997) also mentions that the Qur'ān claims to be a universal book of guidance for the whole of humankind. He added that the Qur'ān is the book of nature meant to guide humans as to the way they must live on this earth with the least possible conflict in relation to balance and harmony not only among the people of the world but also with the environment. There exists a bulk of Qur'ānic resources that lay emphasis on the issue of the Qur'ān as a book of guidance and because its origin is from God, it is therefore considered to be true guidance through which alone humans according to Al-Attas (1995) are able to avoid falling into misery or going astray. He added that it is only through *hidāyah* ('guidance') that truth and reality can be arrived at. At the same time, a bulk of Qur'ānic resources also exist, which alludes to the fact that *hidāyah*, which originates from God, has a role to play in the lives of humans. It is also suggested that whoever follows the guidance (*hidāyah*) in question, will not be unhappy or wretched, and will also not be waylaid. Such verses include Q.1:6; Q.18:13; Q.20:123; Q.2:185 which interpretations have been offered above.

As far as the second question is concerned, critics use some Qur'ānic verses, the most popular among them, include Q.2:190; and Q.9:5 to level criticism against the Qur'ān as a book which promotes terrorism, warring and violence. Such critics argue that Muslims who are engaged in acts of terrorism or violence refer to the Qur'ān and Ḥadīth (Prophetic tradition) to justify their actions. Among such writers who hold views similar to the above is Habeck (2006) in whose book entitled *Knowing the Enemy: Jihadist Ideology and the War on Terror*, there exists views to the effect that extremists appeal to Islam's twin sources (Qur'ān and Sunna) to justify their actions. In addition, it also added that the views of the more extreme jihādīst is noted to go back

to the interpretations of the Qur'ānic resources by al-Banna. In *Knowing the Enemy*, Habeck's allusion to al-Banna was in the researcher's view, related to either Q.8:39 or Q.2:190-3.

These verses represent but some of the most commonly quoted verses that critics of the Qur'ān, believe spur jihādists on. Both verses seem to speak of the need for believers to engage in *qitāl* ('fighting') until there is no more *fitnah* ('persecution') and all '*ibadah* ('worship') is devoted to Allah alone. As suggested earlier, other verses some Western academics and propagandists refer to when they criticise the Qur'ān as a book of terrorism and violence include Q.2:190 and Q.9:5. The reason behind their criticism could be, primarily, to associate such verses with jihād as *qitāl* ('fighting'). A detailed discussion of Q.9:5 by Abdel Haleem (2007) in an article entitled *The 'Sword Verse' Myth* is an attempt to clarify the myth surrounding the negative popularity given to the meaning of jihād as *qitāl* which he thinks is the result of misinterpretation.

One however gathers from Abdel Haleem's writing that he is of the view that the criticisms levelled against the Qur'ān is due to the fact that the approach used by such critics to understand the message contained in the above Qur'ānic verses is wrong as it differs from the approach the Qur'ān itself recommends for understanding its message. The research however reveals that it is not only the misinterpretation of the message of the Qur'ān by some Western academics and propagandists alone that is considered a source for concern. A similar problem of Qur'ānic resource misinterpretation, which is seen as a problem, has been highlighted by some writers in the field of *tafsīr* ('Qur'ānic exegesis') to exist among Muslims. Barlas (2003) opines that some Muslims practice what she calls 'interpretive extremism' by reading violence into Islam via their reading of violence into the Qur'ān, particularly against women. She is concerned about how Muslims can deal with such an issue. She believes that what people understand the Qur'ān to be saying depends on the context of the text, who reads it, and how. She therefore calls for a reconsideration of Muslim understanding of Qur'ānic interpretation, and to lean towards the Qur'ān's own criteria over readings arrived at as a result of marriage between interpretive communities and political authority.

In line with the problems noted above, in relation to Qur'ānic text comprehension/misinterpretation, there is the need to come up with new ways of reading and understanding Qur'ānic resources. The researcher refers to Abdel Haleem's approach to understanding Qur'ānic verses in relation to Q.9:5 and Q.2:190-3 as a way forward. This is because Abdel Haleem used the approach of the Qur'ān itself to analyse such verses by introducing cohesive passages which are analysed as entire ones meant to have an impact on the reader/listener and not as snippets wrenched out of context. Abdel Haleem believes this is the surest way of getting a true picture of the teachings of the Qur'ān.

Abdel Haleem added that the importance of analysing passages as entire ones but not taking them out of context cannot be overemphasised. He holds that failure to do so threatens in most cases, to undermine and ignore important elements contained in Qur'ānic teachings. Without the inclusion of such elements, there can never be a holistic understanding of such Qur'ānic teachings and therefore results in misinterpretations. There are several places in the Qur'ān that could be used to illustrate this point such as in Q.2:191 where instead of analysing the entire cluster of verses which is made up of Q.2:190-195, part of the verse, Q.2:191 is rather quoted meant to highlight how Muslims are commanded to 'kill' non-believers.

The teachings contained in Q.9:5 can also be used as another case in point. This example is worth mentioning because some of its constituent elements may not have been mentioned by other writers in the area of Qur'ānic exegesis. It could be argued that in order to offer a comprehensive analysis of themes contained in Q.9:5, such a discussion should include Q.9:4-7 which highlights not only the issues discussed by Abdel Haleem (2007) in *The 'Sword Verse' Myth* in reference to Q.9:5, but also reference is made to *al taqwā*⁴⁹ in the verse preceding Q.9:5 in which believers are reminded to honour the treaty they entered into with unbelievers and to see it to its fullest period because Allah loves those who are mindful of Him.

There is also reference to asylum according to the translation of 'Abdullah Yusuf 'Ali in which it is said that if one of the Pagans *istajāraka* ('ask for a place of security from you Prophet'), grant him/her that security. In addition, *abligh'hu ma'manahū* ('escort him/her to his/her place of choice where s/he feel safe'). These themes that are related to Q.9:5 will be lost if Q.9:5 is analysed without the verse preceding it and the one which immediately follows it.

On the basis of the above, one will argue that in order to offer a comprehensive interpretation of any text of the Qur'ān either on justice, guidance, peace and reconciliation or jihād, such a text should be analysed within its context rather than discounting it from it, a practice which according to Abdel Haleem, leads to misinterpretations and mistranslations in most cases.

3.9 Conclusion

In this chapter an attempt has been made to critically examine the Muslim belief that the Qur'ān is a book of guidance. Its teachings cover all aspects of human life, such as *tawhīd*, *'adl*, *salām*, *ṣulh*, jihād and a number of others as discussed under the title Themes of Qur'ānic guidance above. All these teachings are contained in the Qur'ān, which represents a message meant to offer guidance to all humans. The message contained in the Qur'ān sometimes comes in the

⁴⁹*Taqwā* is defined by Syed Muhammad Naquib Al-Attas (1995, 104) as reverential awe of Allah's majesty, which forms a deliberate activity of avoiding acts of disobedience by engaging in righteous conduct in accordance with virtue resulting in justice such as being in the proper place of the self in relation to God based on which peace is achieved in the soul.

form of commands such as in Q.16:90 which commands justice and the doing of good among humans. Muslims are expected to obey such commands. Rahman (1979) reveals that the basic teaching of the Qur'ān is moral as *tawḥīd* and social justice becomes its emphasis. He added that the moral law is a command from Allah and is immutable, and humans must submit themselves to it. Despite this suggestion, humans however have a choice either to accept the *hidāyah* from God or not.

Several themes have emerged during the discourse of this chapter. These include *tawḥīd*, humans as Allah's vicegerents, *hidāyah*, '*adl*, *jihād*, *taqwā*, '*ibadah* and *dhikr* ('remembrance'). All these themes revolve around God's Lordship, and who has tasked humans to organise and maintain justice in society. All the knowledge humans need to succeed in this vocation is provided by God in the form of guidance couched in the Qur'ān. Hence the belief of Muslims that the Qur'ān is a book of guidance. The research reveals a relationship between '*adl* and *tawḥīd* in this chapter. According to Abu-Saud (1983), if the second principle of Islam is considered to be justice, *tawḥīd* undoubtedly takes the place of being the first principle of Islam.

In an attempt to answer the question as to whether the Qur'ān is a book of terrorism and violence because it contains teachings such as Q.2:190-3 and Q.9:5, one could argue that those who hold this view could be justified if a proper approach as suggested by Abdel Haleem (2010) is not used to gain an accurate understanding of verses related to *jihād* as fighting in the Qur'ān. However, once a proper approach such as that suggested by Abdel Haleem is applied, a comprehensive understanding of the concept of *jihād* as *qitāl* ('fighting'), which represents an important Qur'ānic theme would be arrived at.

On the basis of what has preceded, in addition to the analysis carried out in relation to whether the Qur'ān is a book of terrorism and violence as analysed above, one could argue that the fact that Q.2:190 and Q.9:5 speak of *jihād* as *qitāl* cannot be used as sufficient and convincing justification based on which the Qur'ān could be referred to as a book of terrorism and violence.

Having discussed the concept of the Qur'ān as a book of guidance which teachings cover all aspects of the life of humans, such as that of '*adl*, *salam* and *ṣulḥ*, the focus of the next chapter will be on the concept of *salām* as articulated in the Qur'ān.

Chapter Four: The Concept of Salām as Articulated in the Qur’ān

The discussion in the preceding chapter focused on the issue of the *Qur’ān* as a book of guidance. Its teachings are meant to offer guidance to humans meant to govern the relationship that exists between them and their maker, as well as guidance on how to interact with each other and the environment in a harmonious and just manner. Such teachings, which are contained in the *Qur’ān*, sometimes come in the form of commands, as couched in Q.16:90 which commands justice and the doing of good among humans. It has been suggested that Muslims have no choice but to obey such commands. Rahman (1979) is of the view that morals represent the basic teaching of the *Qur’ān*, as *tawhīd* and social justice are its emphasis. He added that the moral law which is immutable represents a command from God and obeying it is obligatory to humans. There is also an important incentive for obeying the Will of God. Safi (1999) suggests that obedience to Divine Law leads to nearness to God. At the same time, it also leads to the facilitation of the development of a just society. He also referred to the implications that public morality (labelled as *mu’āmalāt*, transactions) - for which there may not be a disassociation between it and law in Islamic Sharī’ah - has on the ability of society to maintain peace and order.

In this chapter, an attempt is made to analyse the Qur’ānic concept of *sulh*, in addition to examining its relationship with the Qur’ānic concept of *hidāyah* in general, and Qur’ānic concept of *‘adl* in particular. An explanation of what the term *salām* means etymologically as well as the discussion of its usage in the *Qur’ān* will go a long way to help promote a more comprehensive understanding of the discussions in this chapter.

Lane (1867) suggests that the words *salima*, *salām* and *silm* in Arabic carry the meaning of safety, security or to become free or escaping from captivity. It also carries the meaning of peace and reconciliation. Baalbaki (2002) also suggests similar definitions for *salām* and *silm*. He reveals that, they mean peace. In his opinion, *salām* also carries the meaning of safety and security just like *amn* and *ma’man*: two words just like *salām* and *silm*, that have also been used in the *Qur’ān* in a few places. It is also stated in *Miftāh al-sihāh*⁵⁰ that *al-silm* and *al-salm* also carry the meaning of *al-ṣulh* (‘reconciliation’).

As far as *salām* is concerned, a search in the *al-Mu’jam al-mufahras li alfāz al-Qur’ān al-karīm* (‘Index of Qur’ānic Terms’) reveals a record of forty one entries for the term. Examples of the Qur’ānic usage of the term include: Q.4:94; 5:61,127; 7:46; 10:10, 26; 21:69; 59:23.

⁵⁰<http://www.baheth.info/all.jsp?term=salima> (02-05-2013)

Al-silm on its part, has four entries as couched in Q.2:208; 4:90; 8:61; 47:35.

The Qur'ānic usage of the word *amn* appeared in the following *suras* and verses: Q.2:135, 125; 4:83; 6:81, 82; 24:55. The use of the term/word *ma'man* appeared once in the Qur'ān in Q.9:6. In this verse, the Prophet Muhammad is addressed in the opinion of Yusuf 'Ali (2001, 438-9) to offer the Meccan pagans asylum and a place of security if they ask for it (*istajāraka*). In addition, the Prophet Muhammad is also told to provide an individual with an escort (*ablighu ma'manahū*) to his/her chosen place of security where they feel safe.

It should be mentioned that, apart from the Qur'ānic usage of the terms that are related to peace referred to above, other verses used in the Qur'ān that relates to the theme of *salām/silm* ('peace'), will be alluded to, where necessary, with the sole aim of promoting a better understanding of the Qur'ānic concept of *salām*.

4.1 The Qur'ānic Concept of Salām

The Qur'ānic concept of *salām* departs from the concept of *tawhīd* ('Oneness of God') which speaks of God as the Creator of all things as well as the unity of creation. There exist a number of Qur'ānic resources that touches on the theme of *tawhīd*, which alludes to the fact that the entire creation owe their existence to no other being but God. God is the one who is worthy of worship and humans shall return to Him. Among Qur'ānic resources that allude to the Qur'ānic concept of *tawhīd*, some refer to the fact that humans have a number of commonalties and differences. The latter which are in the form of race, colour, tribe and sex, should not be seen as a platform for antagonism but rather for *ta'āruf* ('getting to know each other') in line with forging inter-personal cooperation. Among such verses include: Q.2:21; 4:1; 6:2; 7:189; 20:55; 30:40; 35:11; 36:77-9; 40:67; 49:13.

It is therefore not a coincidence that a relationship is noted to exist between the concept of *salām* and that of *tawhīd* in relation to the nature and origin of humans as shall be seen in what follows.

Abu-Nimer (2000-2001) opines that Islam associates peace with *tawhīd* ('submission to the Will of God') as well as living at peace with fellow humans by eschewing 'mischief on earth' (*fasād fī al-ard*). The above human conduct is believed to represent the true Islam. He also added that Islamic religion teaches as well as makes it an obligation for believers to seek peace in all spheres of life. Further, the main aim of one's existence is to live in a just and peaceful social reality. He quotes a number of Qur'ānic resources that call for the need for believers to be peace loving individuals, who, not only live in peace, but also promote it. He mentioned that

maghfirah ('forgiveness') is the best reaction to anger and conflict. Among the verses quoted by the writer that deals with peace are Q5:64; 16:90; 23:96.

It is in line with the above that Quṭb (1993) believes that throughout Islam, the pattern of peace is connected with the teachings of the religion and ideas of the cosmos and the life of humans. Quṭb is of the view that all parts of the Islamic religion are closely related and that, the study of one area in the religion requires the study of its comprehensive theory. As peace represents the elementary concern of the Islamic religion, the Islamic concept of *salām* in particular, requires a general study of this comprehensive theory being referred to. He further suggested that, in this world, Islam is the religion of unity: a unity which includes all elements, from a single particle to the most advanced species of this complex life.

In addition, Quṭb believes that Islam starts by establishing the principle of *tawḥīd* ('oneness of God') as it is from God that life has originated and it is to Him that it will return. It is also out of His Will that the universe is created. Furthermore, it is He who rules over all actions. God is said to administer the universe in a manner that eliminates any collision among its spheres. As a result, harmony, motions, coordination, homogeneity of formation, conformity and constitution are therefore established.

On the commonalty of humans which should be promoting peace rather than breed antagonism and enmity, Quṭb is of the view that, the said commonalty could be traced to water which is the origin of all life on this earth. The commonalty Quṭb is alluding to is mentioned in Q.21:30. Even though Quṭb refers to water alone as the origin of all life on earth, the research, based on a thorough analysis of the Qur'ān reveals that, the earth (clay) represents one of the main materials used in engineering life as contained in Q.20:55. In this verse, at least, three commonalties relating to humans are mentioned. These include the commonalty of common origin, which is clay. Water is said to belong to the earth (clay) as mentioned in *wa qīla yā arḍ ibla'ī mā-aki* in Q.11:44. God is said to have addressed the earth to swallow its water in the story of Prophet Nūḥ (Noah) in which God asked him to build the Ark to sail in the impending floods.

The other kind of commonalty is that of common destination which is in relation to death. This is in relation to when humans are interned into the earth after their demise as in *fīḥā nu- 'īdukum* (Q.20:55).

The final commonalty is that of resurrection when all humans will be resurrected on *yawm al mī-ād/yawm al-qiyāmah* ('the Day of Reckoning') to stand judgement. It is from the bellies of the same clay as in *wa minhā nukhrijukum* couched in Q.20:55 that all will rise. All these commonalties are contained in Q.20:55. One should not forget of another very important material

in human engineering, which is in the form of God having to breathe into humans as in *wa nafakha fīh min rūḥī* after creation Q.32:9. This is also the belief of ‘Abd al ‘Ātī (1998) who suggests that humans are dignified creatures because the spirit of their maker is put in them. It should be mentioned that, once humans reflect on the above commonalties, it should play a significant role in making them live as well as be at peace with one another in their day-to-day interactions but not hate or see each other as adversaries.

Quṭb also referred to the concept of community which is noted to exist among humans as having a significant purpose of *al-ta-‘āraf* as in *lita-‘ārafū* (‘the need to get to know one another’) in Q.49:13, but not meant to nurture hatred and enmity. In the opinion of Asani (2003) Q.49:13 could also be related to human diversity, which is meant to foster *‘ilm* (‘knowledge’) and understanding for the purpose of promoting cooperation and harmony among different people.

The peaceful role that the human commonalties as mentioned above plays in society, has also been alluded to by Drammeh (2011). He believes that the fact that humanity is of a single parentage dictates knowing one another. He mentions that the Qur’ān refers to it as mutual cooperation (*ta-āraf*). In addition, he believes that the teaching of the Qur’ān has made it obligatory for nations, people and races to get to know each other and not to be enemies of each other. Further, he suggested that Islam has made it a matter of principle for its followers to conduct not only dialogue but even disagreement in a polite and amicable fashion. In line with this, Quṭb believes that peace is the rule in Islam while war is the exception. The same view is held by Safi (2003) in his *Peace and the limits of War*. He suggests that peace has always been, and will continue to be the Qur’ān’s emphasis since its revelation. He added that in Islam, the original and final position has always been, and will continue to be the promotion of peace. Safi (1988) assumes the same position in his *War and Peace* and pointed out that ‘reviewing the early Muslim era and reflecting on the experience of the early Muslim generations, one can clearly see that peace was always the original position of Muslims.’ He believes it is the reason why the Prophet Muhammad was instructed to use friendly and polite method when doing *da’wah* (‘calling people to Islam’) in Q.16:125.

The researcher sees no better avenue of extending a peaceful gesture to an adversary than to respond to his/her greeting (even during enemy combat) in a much better way. This is what Q.4:86 teaches. This forms part of Islamic etiquette that the Qur’ān orders believers to exemplify.

In line with the above Islamic mannerism, the servants of the God of mercy are described as those who show humility in the way they walk. And who when the foolish address them, their reply is, peace Q.25:63. Believers who reflect on the above Qur’ānic resources during Qur’ānic

recitation, and knowing that obeying such Qur'ānic injunctions brings them closer to God, will undoubtedly live as well as promote peace within the social relations' network.

This moves the discussion in this research to the examination of categories of peace in the Qur'ān. It should however be mentioned that only a few of the above Qur'ānic resources on peace will be critically analysed under the section entitled Analysis of Qur'ānic resources on peace in an attempt to contribute to their understanding.

4.2 Categories of Peace in Islam

The discussion of categories of peace is an attempt to contribute towards understanding the nature as well as how the various types of peace as understood from the Qur'ānic point of view relates as well as affect each other, the relationship between the individual and His creator, himself, the family and the wider society.

Nasr-Allah's (2012) discussion of the Qur'ānic conception of peace could be considered as a starting point for the understanding of categories of peace. His views on this concept were presented during a two-day conference in which the Islamic tradition on peace was examined. The two day conference was sponsored by the Non-violence International and the Mohammad Said Farsi Chair of Islamic Peace at the American University, Washington, DC, on the 6-7 February 1998. The conference was attended by Muslim scholars as well as peace and social activists. The aim of the conference was meant to explore strategies on how to realise the Islamic ideal once again.

In Nasr-Allah's opinion, which he conveyed in a keynote address, it is wrong to think of peace as the absence of war. His understanding of peace is however about the essence and the most fundamental principle of the universal world order. He believes that 'since God is peace, peace was an ever-present presence.' He used concentric circles to conceptualise peace, where the centre represents a human's submission to God through which alone he/she can make peace with Peace (God), in order to be at peace with self (*sakīnah/al salām al dākhilī*). Nasr-Allah also believes that it is only through total and unflinching submission to God that humans can attain the need for peace which is considered natural to *fiṭrah* ('primordial nature').

The next stage of peace in his opinion involves peace with oneself. This, he says, has to do with being a winner in a battle against ones' carnal soul (*nafs*), which he believes is known as *jihād al akbar* ('greater jihād'). The researcher is of the view that an individual's *nafs* has a significant role to play in her/his choice to either obey God, by putting His commandments such as in Q.16:90 into practice, or choose to sow *fasād* ('mischievous') *fī al-ard* ('on earth'). The researcher assumes this position, because, according to Hadromi-Allouche (2012) as cited in al-Tirmidhī

(1992), *nafs* is seen as the centre of human desires and impulse. She added that the *nafs* is believed to oppose everything that is divine. The research also reveals that, *nafs* could be in categories: that referred to by Hadromi-Allouche, and the one referred to in Q.89:27 as in *yā ay'yatuhā al-nafs*. The *nafs* alluded to in this verse, could be said to be the righteous type, that may have pleased God to deserve to be addressed in such a good way, i.e. to return to her creator *raḍiyatan marḍīyah* ('well pleased with self and pleased to God').

The last circle according to Nasr-Allah, represents the immediate family, the community (neighbourhood), and which extends to global issues. The first type of peace which is represented in the inner circle is said to be Divine according to Al-Attas (1995). He calls this *al-sakīnah* ('Divine peace'). He believes that this is attained when humans incline themselves towards the right direction, as couched in Q.9:24, 40; 48:4. A similar view is held by Qutb (1993) in his definition of the Islamic perspective of *salām*. The definition he offers touches on all the categories of peace in Islam: peace with God, with self, family, the community and the wider world. Islam, he says, first of all, instils peace in the conscience of the individual and between him and his family, the community, and finally, the international stage. More importantly, Qutb believes that it is an Islamic requirement that *salām* ('peace') should exist between the human being and His Maker, between him and his conscience, and between him and his community. It is after this that peace can then be established at inter-group levels, and between individuals and government, and finally across geographic boundaries.

One is able to refer to a catalogue of Qur'ānic resources that deals with peace at the various levels. Such resources relate to categories of peace as discussed above on the basis of the differences and commonalties that exist among humans. Q.49:13 could be used as a framework for all types of peace and for peace at all levels. This is in recognition of the significance of the above differences and commonalties that exist between humans, as alluded to earlier. However, it also recognises that such differences should be celebrated rather than be abhorred. In the above verse, it is to be noted that God is the Maker of humans, and who has created them in different shades and sizes. If humans recognise God as their Originator and work towards fulfilling His Will, He will bless them with the peace which is described as *al-salām al-dākhilī* or *al-sakīnah* which plays a significant role in nurturing peace at individual, family, the community and at world levels. Ahmad (1998) argues that guiding principles exist in the Qur'ān which governs all aspects of the life of humans, such as relating to bridging the gap between the rich and the poor, and particularly world peace. He argues that belief in *tawḥīd* leads to the belief in the unity of humans on which the concept of human dignity and brotherhood rests.

In her discussion of the meaning of peace, McAuliffe (2004) indicated that it is unfortunate that as a concept, *salām* has often been associated with the concept of *jihād*. She however believes

that the term *salām* and its related terms from the Arabic root *s-l-m* is said to reflect a semantic field of enormous depth and sophistication. McAuliffe believes that, enough justification is said to be offered by the text of the Qur'ān to support the claim by Muslims that peace is a fundamental element in God's relationship with humans.

In order to critically analyse the different variations of the meaning of the term *salām*, the writer identifies four distinctive meanings associated with the above term - the theological, eschatological, Prophetic, and social meanings.

First, as far as the theological meaning of *salām* is concerned, the justification for its conceptual position in Islam is said to be related to the character of God as a spiritual quality attributed to His very nature. What is contained in Q.6:125-127 points to the fact that God provides *sakīnah* to those He offer guidance to. In line with the theological meaning of *al-salām*, God is also said to welcome true believers to *al-jannat* ('the garden of righteousness') as couched in Q.50:31-34 'enter it in peace'. He is also said to bid greetings to be extended to the Prophet Muhammad with peace as in Q.33:56. *Salām* is also reported to be in attendance during the Qur'ān's gravitation to earth on the *laylah al-qadr* ('the Night of Power') as contained in Q.97:1-5.

Second, with regards to the eschatological meaning of peace, the language of the Qur'ān that deals with issues relating to *yawm al qiyamah* is believed to considerably elaborate on peace. In line with this point, it is mentioned in the Qur'ān that at the end of time, the heavens will be rolled up like a small scroll (see Q.21:104) and the Angels, it is believed, will descend with God being the One who rules (see Q.25:25-26). This will be followed by the day when the book of deeds will be opened (see Q.17:71) and each individual will stand for judgement on his/her own (see Q.30:14-16; Q.82:1-15). During this period, believers will no longer fear (see Q.7:49) nor experience terror (see Q.27:88-90) or grief (see Q.21:97-103). Believers will rather significantly have joy and peace (see Q.36:55-58). This is because as individuals who believe in God's revealed book, they will all be tried by its standard (see Q.28:85-87). The Qur'ān is said to insist that *salām* must be assumed to be the wish of all people though it is a possibility that they might deceitfully use it Q.8:61-62.

Third, the Prophetic conception of peace has to do with the operational notion of peace which played a role both in shaping the attitude of the Prophet Muhammad towards the people with whom he had to deal with, as well as define his career. This is said to be reflected in the chapters that deal with his relationship with the Bedouins, who are chastised in the late Medinan period for their ignorance of the purposes of the Prophet Muhammad (see Q.9:97) as they are said to be desperately in favour of a fight, as if fighting was in itself an end. They are said to have disappeared when the Prophet Muhammad decided to negotiate the submission of the enemy (see Q.48:17). Peace is also seen to play a role in the journeys made by the urban wealthy to

other places during the seasons of *al shitā'* ('winter') and *al-ṣayf* ('summer') who are demanded to acknowledge that such journeys would not have been possible without the provision of both peacefulness and plenty from God (see Q.106:1-4).

An important aspect of the Prophetic conception of peace is the fact that Prophet Muhammad, like all Muslims, was enjoined to make peace between quarrelling believers (see Q.49:9). This requirement is said to become more telling owing to the fact that God is said to be happy with believers when a treaty replaces conflict with the *mushrikūn* ('non-believing') of Makka (see Q.48:18).

Waugh (2004) is quoted to suggest that Q.8:61, which is in line with the dictum but if the enemy incline towards peace, one must also incline towards it, must have posed problematic choices for the Prophet Muhammad. In particular, in understanding what 'incline' in the verse and dictum meant in any given context. The writer referred to the peace mentioned in the above verse as 'provisional peace' and posited that the Prophet Muhammad's relationship with it shifted considerably throughout his career. He suggested that the Prophet Muhammad first appeared as a Warner during the early Meccan period (Q.71:10, 25). His role in the third Meccan period then shifted to that of 'a deliverer *a la Moses*' (Q.20:44, 47, and 77) said to be meant to enable him to face the forces that confront the truth (Q.16:120). In the later Meccan period, he was said to have confronted violence, and to have moved to military jihād during the Medinan period (Q.4:95-96).

Fourth, peace in a political and social context is discussed on the basis of peace being a matter of public policy (see Q.4:91) which goes to imply that if the adversaries of the Prophet Muhammad do not leave him alone but rather choose aggression, the Prophet Muhammad should seize and kill them. This particular stance is said to offer justification for fighting those who attack Muslims or fight against them as contained in Q.22:39 and Q.2:190. Here, McAuliffe could be referring to the need for proper intelligence when it comes to considering the motives of those against whom war should be waged in relation to the teachings of Q.2:190. This seems to be alluding to one of the commonly refuted verse based on which the Qur'ān is being criticised as a book of violence, warring and terrorism. It also seems to be referring to the context of conflict where permission is granted to believers to fight those who are combative towards them.

However, a verse that appears to douse the flames of conflict is Q.8:61. This verse is in contrast with Q.2:190 as it appeals to believers/Muslims to incline towards peace if the unbelievers incline towards it.

Apart from McAuliffe's categorisation of *salām*, Quṭb and Nasr-Allah's categorisation of peace which included *sakīnah*, peace within the family and peace with the wider community, the wider world, eschatological, Prophetic and peace as public policy above, what follows also broadens the above categorisation.

4.3 Internal Peace

The discussions of categories of *salām* above reveals that *sakīnah* ('internal peace'), which is a divine gift, is the pivot around which the wheels of the other kinds of peace, such as peace within the family, within the community as well as with the wider network of social relations rotate.

A relationship is also noted in the above discussions, to exist between internal and external peace. According to Quṭb (1993) the application of Islamic rules guides humans towards the proper fulfilment of the spirit and body. This is because they allow the human efforts free hands to develop and promote life. Quṭb also sees a significant relationship between religious and social codes as their coordination regulates the individual's social and instinctive behaviour. He went further to suggest that once spiritual and social accord is achieved through the application of Islamic principles, a human being lives in internal peace with her/his conscience and external peace with her/his society.

It has also become clear from the above that the one who offers divine peace to humans is their maker. God offers peace to those humans who follow the path of righteousness. It is believed that, it is only through *sakīnah* alone that humans can be at peace with their creator, with self, the family as well as members of the wider society.

4.4 Peace with the Family

Whereas the above Qur'ānic resources for the most part deal with the categories of peace among individuals within the wider society and also internal peace, Q.4:128 deals with the management of peace/conflict within the family as it seeks to promote and prefers a peaceful settlement in a conflict involving a husband and his wife. In fact, it points to the fact that the best way to resolve a dispute between couples is always through a peaceful (reconciliatory) settlement. This will become much clearer in the Qur'ānic analysis section in later discussions.

In addition to the above Qur'ānic resource which deals with the management and resolution of conflict within the family, Quṭb (1993) suggests that Islam has also put in place certain safeguards meant to promote peace within the family setup.

First of all, there is the need to recognise the fact that the family represent the nucleus of the human society. In Quṭb's opinion, in marrying to start a family, Islam requires that the consent

of both parties in marriage is sought and both parties by tradition, must know each other and be satisfied with each other before the *nikāh* ('marriage'). Secondly, the said *nikāh* should be publicised for it to be considered genuine in line with Islamic principles. As marriage represents a permanent bond in which both parties intend to build a lasting relationship. Therefore, any marriage contract conducted in secrecy is considered null and void. Thirdly, Islam, according to Qutb (1993), has made it the responsibility of the man to provide maintenance for the family in order to create an enabling atmosphere for family life. This arrangement is to ensure that the woman has time to do household chores and to nurture the children. This is in line with the recognition that a mother under the pressure of earning an income is not able to offer a joyful and relaxed climate to the home, nor is she capable of properly nurturing the children. Work, it is argued, can only be justified for married women under certain circumstances. It is however believed that when women need not work but do it voluntarily, they are helping promote a motherless society.

Last, but not the least, to achieve peace within the family, women are prohibited by Islam from wearing alluring clothing in public. Caution is also raised against the free mixing of women and men. In line with this, women are commanded to be modest as well as resist temptation. In addition, it is said that it is the right of both the man and woman to be sure of each other's conduct. Neither of the two should be exposed to temptations that may send sentimental messages to others while denying it to either of the two in the marriage contract.

Lastly, apart from the above, Islam also imposes mutual responsibility by which any member of the family, who is in position of need, has the right to the support of their relatives based on which certain standards of living are guaranteed for citizens who are unable to provide for themselves as a result of either a temporary, partial or permanent disability by the Islamic system. This social arrangement is said to be significant as it leads to social peace by eliminating discontent which is as a result of *faqr* ('poverty').

4.5 World Peace

In the opinion of Qutb (1993) world peace cannot be achieved unless Muslims play the role that they have been charged with by Allah as His *khalīfah* on earth. The goal of this responsibility is believed to be the establishment of '*adl*' on earth in order to allow people in general and not Muslims specifically, to enjoy the fruits of '*adl*' as individuals, as members of a community and as a community of international relations. 'Ali Nadwi (2005) supports this view and believes that the main objective of *khalīfah* include the establishment of '*adl*', or equity and love for fellow human beings. Qutb (1993) went on to suggest that the universal peace referred to above cannot last if it is not built on universal justice. Q.4:135 has it that Muslims should not

allow their hatred for others to make them deviate from doing justice while engaging in wrong doing. The above along with Q.49:13 are said to constitute the characteristics of World peace according to Islam.

This research has led to the revelation that the achievement of peace and justice within the family and wider society referred to above is what Al-Faruqi (1995) is alluding to when he said that the Qur'ān speaks of a number of themes which include that of imperative of goodness and 'adl. Al-Faruqi believes these themes are the ones referred to in Q16:90. This particular Qur'ānic resource represents one of the basis on which the concept of *hidāyah*, 'adl, *salām* and *ṣulh* are seen to be related. All these themes are teachings contained in the Qur'ān and represents God's guidance.

4.6 Avenues of Peace

The Collins English Dictionary define avenue as 'a line of approach: exploring every avenue'. Avenues of peace in this research will therefore represent an attempt to present the Qur'ānic resources on ways of nurturing, promoting and achievement of *salām* ('peace') among humans. This will be done by the critical examination of the Qur'ānic resources on peace as well as Qur'ānic resources that have a relationship with avenues of peace as articulated in the Qur'ān. In addition, an attempt will be made to present the views of writers who have written on this subject.

In the above discussions, a relationship between Qur'ānic guidance and ways of making peace is noted. This is because such avenues of nurturing peace are contained in the scripture sent to humans as guidance by God as a reward for submitting to His will. Quṭb (1993) has it that, for the purpose of fostering love in the hearts of humans, Islam has suggested certain rules to govern the personal and social behaviour of Muslims. Such rules are said to represent the primary avenues of attaining peace before Islam turns to laws and legislations. What follows represents some of the Qur'ānic resources that teaches about ways by which peace can be nurtured and promoted.

First of all, Islam is said to kick against vanity, haughtiness and pump as contained in Q.31:18-19 where God says that humans should not swell their cheek as a show of pride at other beings. Nor should they walk in insolence through the earth. This is because it is said that God does not love arrogant boasters. On the contrary, humans are required to be moderate in their pace, and to lower their voice. This is because the harshest of sounds is without a doubt associated with the braying of the ass.

In a similar address, Q.17:37 discourages pride whilst encouraging humility. This is the reason why humans are enjoined not to walk on earth with insolence. The reason for this is that such

individuals cannot rend the earth asunder, and are also incapable, with their height, of reaching the mountains.

It is noted that in line with the above, Islam is seen not to be incompatible with human nature as it rejects the insolent, strongly hates the pretentious and vain glorious, as well as repels the ostentatious. People are also believed to generally resent humans who behave in the above manner even though such individuals do not actually harm them. It is the case because, according to Quṭb, it offends the nature of humans to see a display of self-esteem in an exaggerated fashion.

It is important to refer to the fact that Q.25:63 contrasts Q.31:18-19. The former could without a doubt be considered as one of the most noteworthy avenues for peace. It is however suggested that behaving in line with the message couched in the latter verse could be considered as one of the lowest points of approaches to peace. This is because the mannerisms described in the latter is said to be what God does not want to see in his servants. It is also worth mentioning that it is not only the gestures of humans that represent ways of making and unmaking peace but also their speech. As in Islam, humans are enjoined to only say things that are the best (see Q.17:53). This is because Satan's goal is to sow discord among humans. Humans are also enjoined to speak fairly to others as contained in Q.2:83.

Apart from the above Qur'ānic resources that alludes to ways through which peace could be nurtured and promoted among humans, there are other verses that highlight the role of values in nurturing peace as contained in Q.44:14 and Q.42:37, in which Islam, in the opinion of Quṭb, calls for the wrongs of other humans to be forgiven, as it also calls for the controlling of an individual's anger.

There exist a lot of Qur'ānic resources that speaks of the way in which peace could be promoted among humans. One of the highlights of such avenues for peace is contained in God's description of His servants as those who walk on earth with humility. These servants, when they are addressed by the ignorant, or the foolish, are said to reply by saying peace as couched in Q.25:63. In line with avenues for peace, Q.47:35 also enjoins believers to lean towards peace when even it is they who have the upper hand.

It is also important to allude to the role of morality in maintaining peace in society. In his discussion of Islamic law and society, Safi (1990) referred to the significance of public morality in the maintenance of peace and suggested that because of the direct impact of public morality on society's ability to maintain peace and order; the state could legally enforce its regulation.

The same could not be said of private morality which constitutes activities such as '*ibādāt*' ('services') of purely religious nature, which pertains directly to the spiritual relationship between God and his creation.

It is important in this discussion, to refer to the purpose of peace in society based on which humans should endeavour to nurture and promote it.

4.7 Purpose of Peace in Society

The role that peace can play in providing an enabling environment for humans to carry out their daily activities as God's vicegerents, such as attempting to promote a just social order, and in particular, to fulfil the Will of God, cannot be overemphasised. It is based on the promotion of such roles and value-based human behaviour/conduct that all humans should endeavour to contribute their part in conveying the message that the Qur'ān teaches on how to promote justice, peace and reconciliation or that which leads to its cultivation. It is in line with the promotion and nurturing of peace and related values in Islam that Abu-Nimer (2000-2001) is of the opinion that Islam relates peace with *tawhīd* and living in peace with other humans by eschewing destruction (*fasād fī al-arḍ*). Conducting oneself on these lines is said to be what represents true Islam. He added that the Islamic religion not only teaches but makes it a *farḍ* ('an obligation') for believers to quest for peace in all areas of life. Further, he suggested that the main objective of one's existence is to live in a peaceful and just social reality. Among the Qur'ānic resources that Abu-Nimer referred to, which alludes to the fact that believers are required to be peace conscious, by promoting and living in peace, include Q.5:69; Q.16:90; Q.23:96. Finally, he added that the best reaction to anger and conflict is through *maghfirah* ('forgiveness').

The purpose of peace in society could be understood from the point of view of Abdul Malek's (1997) statement regarding the Qur'ān as a book of guidance for the entire creation of God. The writer suggested that the Qur'ān claims to be a book that offers *hidāyah* for all human beings. He added that the Qur'ān is a book of nature which aims at guiding humankind as to the manner in which they must live on earth with the least possible conflict with regards to balance and harmony not only among the entire World's population alone, but also with the environment. This argument could be said to be related to Saeed's (2008) suggestion that commandments, prohibitions, instructions and *hidāyah* to humans as to the way they should conduct themselves, represents a significant aspect of what the Qur'ān deals with.

One can therefore suggest based on the above discussions that, the reason for the Qur'ānic injunction which suggests that God does not love those who cause destruction is because He God is in favour of peace and harmony on earth in order to provide an environment that thrives

on the basis of peace, justice and harmony. That is why in Q.2:208 God calls on those who believe in Him to embrace peace. Abduh (1990) interprets this verse by suggesting that God is calling believers to pay attention to what is being said in the above Qur'ānic verse. This is because God does not make those who do not believe in Him His *khalīfah*. Also, because entering into peace with God is the only alternative. It is so because, entering into *salām* with God is believed to attract God's protection and assistance. As God is the Lord and creator of the universe, it is incumbent on His creation to live in peace with Him as they do not believe in any deity except in His Oneness. Similarly, it is also incumbent on His creation to live in peace with the earth and the cosmos. This is because as a subservient cosmos, it is incapable of going out of the sphere of what is ordained for it but rather works in the service of humans but not act in opposition to them. God also calls on believers to cultivate a kind of mannerism that conforms to Islam. Those who do this are guaranteed God's protection by Islam in everything. The reason being that, Islam supports vitality of the cosmos, the vitality in the individual so that life is lived on the basis of peace but not stubbornness. War however is opposed to the peace aspect of what is mentioned above. It is therefore believed that those who submit to the creator adopt a good attitude towards others. This way, the benefit of a Muslim towards others becomes visible.

Abu Laila (1991, 61) supports the above argument and believes that Q.2:208 is an invitation to the entire humanity (and not Muslims alone) to establish peace by inviting them (Muslims) in the above Qur'ānic injunction saying 'O believers enter peace, all of you, and follow not the steps of Satan.'

In contrast to the above discussion relating to the verse above, is the fact that God does not like *fasād* ('corruption') as contained in Q.2:205. Even though the verse is used in this context to mean corruption, lexically, *fasād* also means deterioration, immorality or viciousness⁵¹. If a situation like the ones contained in the meaning of the above words exists in a society, such a situation would undoubtedly lead to lack of peace therein. It is also worth noting that the root word of *fasād* as used above comes from *f-s-d* which has also been used in Q.2:30 as in *man yufsidu fihā*⁵² to mean to cause damage. Indeed causing damage is not considered synonymous to peace.

On the basis of the above discussion, one would argue that, one of the purposes of peace in society is therefore to prevent *fasād* and promote *islāh* ('reconciliation/putting things right') as

⁵¹ Rohi Baalbaki, Al Mawrid: A Modern Arabic-English Dictionary (Dār al 'ilm li al Malāyīn: Beirut, 2002), 825

⁵² M.A.S. Abdel Haleem, The Qur'ān: English Translation and Parallel Arabic Text (Oxford: University Press, 2010), 6

contained in Q.2:11. Once this happens, hopefully, its fruits would be enjoyed in the form of existence of *salām* in society.

4.8 Effects of Peace in Society

Organising a just, harmonious social order, represents what humans as Allah's *khalīfah* have been charged with. This argument is in line with Rahman's (1994) suggestion that the mission of humans is to create a moral social order also called the 'Trust'. 'Ali Nadwi (2005) refers to this same mission and suggests that it includes the love for all humans, justice, and equity.

The moment a harmonious social order is promoted among humans, it could mean the elimination of *fasād* ('corruption, immorality and viciousness') as contained in Q.2:30 and Q.2:205. It is hoped that the elimination of *fasād* would lead to the creation of an atmosphere in which peace, which is said to be the main goal of existence according to Abu-Nimer (2000-2001), would prevail.

Finally, in line with the suggestion offered by Abdelati (1975) on the role of peace in society, one could also argue that where the existence of peace has led to making society a better place, to the re-achievement of the dignity of humans, the enjoyment of universal brotherhood, the achievement of equality and the cultivation of lasting peace, *salām* ('peace') could be said to have had a positive impact on society. On the other hand, where the opposite is the case, the existence of disharmony could be what prevails in society.

A more critical view of this standpoint will become clear in the critical analysis of the Qur'ānic resources on peace in what follows.

4.9 Analysis of Qur'ānic Resources on Salām

In this section, an attempt will be made to critically analyse the meaning of the word *salām* and *silḥ* as used in the Qur'ān. The discussion will also touch on the Qur'ānic usage of other terms such as *salḥ* to denote peace, security and safety. This attempt to critically analyse the Qur'ānic usage of the above terms is geared towards the promotion of a better understanding of the Qur'ānic concept of *salām*.

For the purpose of analysing Qur'ānic resources in this research, the researcher chose five Arabic exegetical works in an attempt to promote a better comprehension of Qur'ānic resources in this research. What follows represents views of exegetes on the meaning of the Qur'ānic resources under critical analysis.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى
مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾
وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ
وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

‘There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.’

A careful examination of the interpretations offered by exegetes chosen for understanding verses of the Qur’ān in this research suggest that the above verses means that there are those who may dazzle you (Prophet Muhammad) with their speech because of their eloquence. Such people are described as hypocrites because they even call on Allah to witness what is in their heart in terms of the love for God and His messenger.

However, when they turn away and are out of your site (the site of Prophet Muhammad), they go around causing destruction or spreading corruption in the land by destroying crops and the killing of livestock. Al-Ṭabarī says that the term *fasād* in the verse stands for severing of ties. He quotes Ibn Jurayḥ to suggest that *liyufsida fihā* means shedding blood and the severing of ties.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا
تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

‘O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy’

Themes that emerged from the elucidation of the above verse include entry into submission with God, entry into the religion considered to be the true (Islam), obedience to God, Who is

seen as creator of the universe. Sha'rawī added that *udkhulū fi al silm/salm* means entry into peace with God. This has become necessary because as God is considered the Creator of the universe; humans are therefore required to live in peace with Him, the earth, the sky and the universe. This is because the universe has been made subservient to humans without the ability to transgress the boundary drawn for it.

The importance of the submission to God is such that the attitude of any individual who submits to God towards others becomes amicable.

Believers are however addressed not to follow the footsteps of Satan as he is considered to be to them '*adūwun mubīn* ('an open enemy').

Q.4:128

وَإِنْ أُمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا
أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ
وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا

'If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint, Allah is well-acquainted with all that ye do.'

The verse above has been interpreted to mean that if a woman fears ill treatment from her husband, *falā junāḥa 'alaihimā an yuṣliḥā baynahumā* ('it shall not be considered a crime on the part of the couple to resolve the matter amicably'). This is because reconciliation is considered better than separation. *Nushūz* etymologically is said to mean something harmful or injurious or a violation of marital relationship. Al-Rāzī on his part suggests it means hatred from both the husband and the wife. He went further to suggest that the occasion of revelation for this verse could be because of Ibn Abī Sā'ib intended to divorce his wife with whom he had children because she was old. She decided that she should be allowed to stay and take care of her children. Abī Sā'ib was said to have agreed to this arrangement.

It should be noted that even though the context of this particular verse speaks about a peaceful settlement/reconciliation between couples, it could be applied to other contexts such as involving inter-Muslim relationships or relationships between Muslims and non-Muslims.

Q.5:3

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا
الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ
وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن
صَدُّوكُم مِّنَ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالنَّفَقَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٢﴾

‘O ye who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: Fear Allah: For Allah is strict in punishment.’

Almost the same explanations are offered for the above verse by the researcher’s chosen Qur’ānic exegetes. Common themes that emerge in their attempt to offer an explanation for the above verse include: support for one another in what God has commanded whilst eschewing what He has made prohibited for the sake of forgiveness. It also means abstaining from personal whims, and not assisting each other for the sake of adversity. Further, it also means living with one another on the basis of goodness and piety.

An idea of living in peace, harmony and on the basis of justice with members of our circle is noticed in the interpretations above, as well as supporting one another in goodness and not in sin and adversity.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو
عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ
مُبِينٌ ﴿١٥﴾

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

‘O People of the Book! There hath come to you our Apostle, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light, -- guideth them to a Path that is Straight.’

In the above verses, humans are told that God guides to the ways of peace those who follow what meets His pleasure or what pleases Him. All the researcher’s chosen exegetes interpret the above verse on this line.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٦١﴾

‘But if the enemy incline towards peace, do thou [also] incline towards peace, and trust in Allah: for He is One that heareth and knoweth [all things].’

The verse above speaks about Muslims’ preparations when waging a war against a group of people who have breached a treaty they entered into with them. In the opinion of Al-Ṭabarī, the Prophet Muhammad is told that war can be waged against such people. However, if they *janahū li al silm* (‘incline towards peace’) as mentioned in the above verse, *fajnah lahā* (‘do also incline

towards it'), Al-Rāzī has it that the ruling is for the Prophet Muhammad to also choose peace or reconciliation.

Q.25:63

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

‘And the servants of [Allah] Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, ‘Peace!’

As far as the interpretation of the above verse is concerned, all the researcher’s chosen exegetical works for the purpose of analysing Qur’ānic resources/verses in this research, interpret it on similar lines to mean that, the servants of the God of mercy (*ibād al rahmān*) are those who walk on earth with peace, patience and respect. They are not ones that are arrogant as well as walk on earth seeking corruption and destruction. These servants are said to be those when the foolish or arrogant people address them foolishly or arrogantly, with foul language, rather than reply in the same arrogant manner, they reply peacefully.

Sha’rāwī went further to say in reference to the above verse, that, the character of the believer as well as his/her relationship with others, is what is referred to in the above verse. He explains *al jāhilūn* in the verse as *al- safīh* whom he said is one who does not weigh whatever s/he says and does not put a word/speech in its context. He believes that the best way to deal with *al- safīh* is to be quiet. He quotes al Shafī’ī to have said:

Izā naṭaqa al-safīhu falā tajibhu

Fakhayrun min ijābatihī al-sukūtu

This means that ‘the best reply/answer to the arrogant or the foolish is to be quiet’.

Q.47:35

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ
أَعْمَلَكُمْ ﴿٣٥﴾

‘Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your [good] deeds.’

Almost all the researcher’s chosen exegetes interpret the verse as an address to believers not to show signs of weakness and cowardice by inviting unbelievers to reconciliation and peace. Reference to weakness is made by the use of the word *da’af* meaning *wahan*; two terms denoting weakness.

Ibn Kathīr went further to suggest that when believers have the upper hand because of their large numbers and the support of God, they may not be justified for accepting any calls to reconciliation or peace.

However, if they are at a disadvantaged position and their leader finds benefit in reconciliation, just like the prophet Muhammad did when the Quraysh prevented him from entering Mecca, but rather invited him to enter into a reconciliation and postponed war for ten years, they are justified to accept reconciliation.

Q.16:90

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ﴾

‘Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.’

All the chosen exegetes for understanding verses under analysis in this research unanimously interpret the above verse on similar lines. Themes that emerge from their interpretation as far as the meaning of *al ‘adl* (‘justice’) in the above verse is concerned, include testifying that there is no deity worthy of worship except God, doing away with partners, being just and fair, maintaining a balance between one’s inner-most thoughts and outward actions in relation to what one does for the sake of God. It also means fairness in action and goodness in speech. *Al-ihsān* mentioned in the verse according to Ibn ‘Abbass is said to mean obeying the will of God with patience in what He commands while eschewing what displeases Him. It also means making one’s inner-most thoughts better than one’s outward actions, being sincere in relation to the belief in God’s oneness. Finally it also means worshipping God as if one sees Him or as if He is present visually. It also refers to the realisation that even if one does not see Him, He sees those who worship Him. *Ītā’ zī al-qurbā* is interpreted to mean offering the near kinship their due of the financial cake or their due in relation to supplication. As far as the meanings of *al fahshā’ wa al munkar* are concerned, the terms have been interpreted to mean adultery or avarice. These terms are said to refer to forbidden acts and fornication. And as far as these are concerned, it requires that one makes his/her inner-most thought better than her/his outward actions.

In Sha’rawī’s view, in the above verse, there is reference to *ẓulm* (‘injustice’) which is the opposite of *‘adl* where *al baghyi* is mentioned and interpreted to mean arrogance. He also sug-

gested that the above verse brings together all the virtues that the Qur'ān should contain. Further, he mentioned that when Abu Ṭālib heard this verse, he was said to have called on the people of the Quraysh tribe to have faith in what the Prophet Muhammad brought as what he has brought to them represents the best of manners.

Al fahshā' wa al munkar in the context of *al 'adl* could also mean that while God commands justice and benevolence, He kicks against certain forbidden acts such as arrogance and fornication.

4.10 Critical Analysis of Qur'ānic Resources on Peace

In the above discussions a critical examination of what the concept of *salām* stands for in the Qurān has been carried out. The discussions also made reference to the views of some writers on the meaning of *salām*. It also analysed themes that have emerged from the discussion of the concept of *salām* in the Qur'ān, its types, avenues, role, its effects on society as well as the Qur'ānic concept on the same issue. The discussions revealed that submission to God's Lordship is the pivot around which the wheels of peace, its types, and effects on society rotate. Submission to His will or commands is justified because humans do recognise Him as the Creator of the universe and all that exist therein for which He alone deserve to be worshiped. In Q.49:13 humans are offered enough indications to the fact that God is their creator. In the same verse, information is offered as to the fact that human creation into different sexes, nations, tribes and colours, according to Abdel Haleem (2010) is meant for humankind in general, to get to know one another but not for the purpose of antagonism.

Submitting to God requires living in peace not only with God, self and society alone but also with the environment as mentioned in the discussion of Qur'ānic resources on peace above. It will also include obeying His teachings that are meant to regulate human conduct in order to promote a just and peaceful social order as contained in Q. 47:3 and 2:208.

The realisation that God created humans also points to the fact that humans share commonalties and differences meant to promote *salām* and *'adl*. On the basis of their commonalties, humans in general and Muslims in particular are meant to reflect their role as God's *khalīfah* on earth which in the opinion of Quṭb (1993) represent a responsibility that they have been charged with by God. The said responsibility is meant to establish *'adl* on earth and to enable humans in general but not Muslims alone to enjoy the fruits of *'adl* as individuals, as members of a local community and as a community of international relations. 'Ali Nadwi (2005) supports this standpoint and believes that the main objective of *khalīfah* include the establishment of *'adl*, equity and love for fellow human beings. Quṭb (1993) further added that, the achievement of peace cannot last if it is not built on universal justice. Q.4:135 has it that Muslims should not

allow their hatred for others to make them deviate from doing justice while engaging in wrong doing. Al-Faruqi (1995) is also of the view that the Qur'ān speaks of themes such as the imperative of goodness and *'adl*. He believes that these are the ones referred to in Q16:90. This particular Qur'ānic resource could be said to represent one of the basis on which the concept of *hidāyah*, *salām*, *'adl* and *ṣulḥ* are seen to be related as it represents God's guidance in the form of a command to humans.

4.11 Conclusion

The discussion of the concept of *salām* as articulated in the Qur'ān reveals a relationship between the Qur'ānic concept of *hidāyah*, *salām*, and *'adl*. The nucleus of the discussion is based on the fact that God is the creator of the universe, which includes its human inhabitants. He guides to the ways of peace, those who obey His will in shouldering the responsibility of being His *khalīfah*. The said responsibility relates to the establishing *'adl* on earth, the fruits of which all humans will benefit from as individuals and as members of a local community as well as the world at large.

After the discussion of the concept of *salām* in the Qur'ān above, the researcher will attempt to critically examine the Qur'ānic concept of *'adl* in what follows:

Chapter Five: The Concept of ‘Adl: A Qur’ānic Conceptual Investigation

The achievement of peace is seen to be related to a number of themes such as humans as God’s *khalīfah* and the establishment of ‘*adl*’ on earth. These themes are seen to be closely related in that, humans have been tasked with the responsibility of establishing a just social order on earth. This is in line with the suggestion made by Quṭb (1993) as he argued that, the attainment of world peace is only possible if Muslims carry out the role they have been entrusted by God as his chosen *khalīfah* on earth. In his opinion, the goal of such a responsibility is the establishment of ‘*adl*’ on earth in order that Muslims in particular, and people in general, will be able to enjoy the fruits of ‘*adl*’ as individuals, as members of a local as well as international community. ‘Ali Nadwi (2005) argues on similar lines and believes that the main objective of *khalīfah* includes that of establishing ‘*adl*’, equity and love for other human beings. Quṭb (1993) further suggested that the universal peace referred to above cannot last if its foundation is not based on universal justice. It is in line with the significant role played by ‘*adl*’ in achieving peace and reconciliation that Q.4:135 has it that Muslims should not allow their hatred for other people to make them deviate from establishing justice while engaging in wrong doing. The above Qur’ānic verse along with Q.49:13 represents some of the Qur’ānic resources that this research reveals could represent a framework for World peace according to Islam.

In line with the significance of ‘*adl*’ in achieving *salām*, one also refers to Al-Faruqi’s (1995) suggestion that the Qur’ān speaks of themes which include that of the imperative of goodness and ‘*adl*’, which he believes are the ones referred to in Q16:90. This particular Qur’ānic verse also represents one of the basis on which the concept of *hidāyah*, ‘*adl*’, *salām* and *ṣulḥ* are seen to be interconnected, as it represents God’s guidance in the form of Qur’ānic imperative to humans. The verse also alludes to the significant role that ‘*adl*’ plays in society in terms of establishing a social organisation, the foundation of which rest on *hidāyah*, ‘*adl*’, *salām*, *ṣulḥ* and related themes such as *dhikr* (‘remembrance’), *taqwā* (‘reverential fear of God’), and more importantly *tawḥīd*.

In order to illustrate the significant role that ‘*adl*’ plays in promoting *salām* and *ṣulḥ* in society, it is essential to critically investigate what the word ‘*adl*’ stands for. This will help promote a better understanding of this concept and how its understanding and application could lead to the establishment of a just societal order, as well as a harmonious society. The nature of this investigation is what follows.

5.1 The Meaning of ‘Adl

In this section, an attempt will be made to define what ‘*adl*’ means etymologically and technically. These definitions will assist the researcher to determine whether the meanings emerging

out of the definitions above present enough clarification as to what ‘*adl*’ stands for, as well its significance in the life of humans.

5.1.1 Etymological/ Technical Meaning of ‘Adl

Several definitions have been offered in relation to what the term ‘*adl*’ stands for. Only a few will be offered in an attempt to highlight what the word ‘*adl*’ means.

Etymologically, Lane (1874) in his Arabic-English Lexicon sees the word to come from the Arabic root *a-d-l* which stands for one acting equitably, rightly or justly. Therefore the saying ‘*adala fi amrihi*’ means he acted equitably in his affairs. According to Lane, the word can also signify declining, deviating or turning aside or away, particularly from the right course such as associating partners with God as in *balhum qawmun ya’dilun* see Q.6:1; 27:60. Lane also suggested that ‘*Adala* or *al-’adl*’ could also imply the rating of two things of the same kind as being equal. Baalbaki (2002, 743) defines ‘*ad’ dala*’ with an emphasised *dāl* to mean to adjust, settle, regulate, straighten out, fix, change, modify, improve, to mention but a few. He however defines ‘*adl*’ as justice, fairness, impartiality, equitableness and equitability. He also mentions that it also means straightforwardness or straightness.

Other words that emerge from the discussion of the Qur’ānic concept of ‘*adl*’ include *qist*, *zulm* (‘injustice’) and *mīzān* (‘scale’) plural *mawāzīn*. Lane defines *qist* which synonym is ‘*adl*’ as meaning equity and justice. He mentions that *mīzān al qist* means an equitable or just balance or as the research reveals, it could be translated as the ‘scale of justice’. Lane however added that a person who is referred to as *qāsīt* is one who is said to have declined or deviated from the right course or is acting unjustly, wrongly or injuriously. One example of the Qur’ānic usage of this term is in Q.72:15 where God said *wa am’ mā al-qāsiṭūn fakānū li jahān’ nama khaṭabā*. An attempt will be made to discuss the Qur’ānic usage of these terms which is significant to this research under the section entitled kinds of ‘*adl*’ in a comprehensive manner.

5.1.2 The Technical Meaning of ‘Adl

A number of definitions regarding the technical meaning of ‘*adl*’ have been offered by various writers. Only a few will be referred to here for the purpose of the examination of this concept. An attempt will be made to present both the Qur’ānic and Western perspectives of ‘*adl*’ for the purpose of comparison. This will offer the readership the opportunity to understand what ‘*adl*’ means within the two perspectives.

For the technical meaning of ‘*adl*’, there is the need to refer to the Qur’ānic usage of the word ‘*adl*’ as mentioned in Q.16:90 and a few other places as alluded to by Mustansir Mir (2006). But only the interpretation offered to Q.16:90 by Arabic exegetical works chosen for the purpose

of analysing verses of the Qur'ān under analysis in this research will be referred to at this stage. This is aimed at promoting a better understanding of the meaning of the term.

With regards to the technical meaning of 'adl, in reference to Q.16:90, all the researcher's chosen *mufas'sirūn* ('Qur'ānic exegetes'), have interpreted the above verse within a similar scope. The themes that emerge from their interpretations as far as the meaning of 'adl in the above verse is concerned, include testifying that there is no god but God, who alone is worthy of worship, and with whom partners should not be associated. It also means being just and fair, maintaining a balance between one's inner-most thoughts and outward actions in relation to what one does for the sake of God. In addition, it could also signify fairness in action and goodness in speech. *Al-ihsān* in the verse according to Ibn 'Abbass stands for obeying the will of God with patience in what He commands while eschewing what displeases Him. Finally it also means worshipping God as if one sees Him or as if He is present visually. And the realisation that even if one does not see Him, He sees those who worship Him.

In Sha'rawī's view, in the above verse, there is reference to *ẓulm* ('injustice') which is the opposite of 'adl. *Al baghyi* is also mentioned and interpreted to mean arrogance. He holds the view that, the above verse brings together all the virtues that the Qur'ān should contain. Furthermore, he mentioned that when Abu Ṭālib heard this verse, he demanded that members of the Quraysh tribe should have faith in the message brought by Prophet Muhammad as this represents the best of manners. Mustansir Mir on his part referred to Q.4:58 which designates 'adl as a significant element of *amānah* ('trust'). He also made reference to a number of Qur'ānic verses that perceive 'adl in three areas such as 'tawḥīdīc' justice: which deals with an individual's relationship with God, justice to an individual's self, and justice to other human beings. He suggested that the first two domains are couched in Q.6:152; Q.65:1; Q.2:29. The other two aspects are said to represent a theme involving a larger number of verses. The writer believes that the Qur'ānic conception of 'adl is one which refers to a just order which is properly ordained in mutuality and equilibrium, where each constituent element is in its right and bounded place (see Q.65:1; Q.2:229). He also alluded to the fact that the Qur'ānic obligation to establish a just foundation for action is one which involves a constant *dhikr* ('supplication/reminder') based on the recognition that human beings have a natural disposition for understanding what constitute fairness. The purpose of such an injunction is meant to promote justice through moral reform based on self-restraint through *taqwā*.

Definitions regarding the concept of justice among Western writers include those offered by Rawls (1971), Sen (2009), Wolterstorff (2008), Kaplan (1976) and one borrowed from the Cambridge Dictionary of Philosophy. In his discussion of justice, Rawls (1971) suggested that truth is the first virtue of systems of thought, just as justice is of social institutions. According

to him, justice ensures freedom for all in such a way that it denies that the forfeiture of freedom for some is made right by a greater good shared by others. In line with this argument, Rawls added that in a just society, the liberties of equal citizenship are taken as settled, the rights guaranteed by justice are not subject to political haggling or to the calculus of social interests. Such rights are governed by certain rules or principles of behaviour so that humans in their interactions with one another, recognise such rules of conduct as binding, and in most part, behave in accordance with such rules.

Further, he suggested that, the principles of social justice suggest a way of assigning duties and rights in basic societal institutions. They are also said to define the appropriate method of distribution of burdens and benefits of social agreement. Thus, to say a society is well ordered according to Rawls, does not suggest that it is merely designed to advance the good of its members alone but also one which is effectively regulated by a public conception⁵³ of justice. This means that it is a social organisation in which (1) all and sundry know and accept that others agree to the same principle of justice, and (2) the basic social organisations are known to satisfy and generally do indeed satisfy these principles. In such a situation, while humans could make excessive demands on each other, they however acknowledge a common viewpoint from which their claims may be settled.

Men are however usually said to be in dispute about what constitutes justice and injustice as well as disagree regarding which principles should define the basic terms of their co-operation. Yet, it could still be argued that, despite such disputes, in the opinion of Rawls (1971, 5), they ‘understand the need for, and they are prepared to affirm, a characteristic set of principles for assigning basic rights and duties and for determining what they take to be the proper distribution of the benefits and burdens of social cooperation.’

Rawls’ discussion of justice touched on two basic principles of the concept. These include first, that each individual has the right to the most extensive basic liberty compatible with that of others. Second, the arrangement of economic and social inequalities are to be done in such a way that they are both (a) to be reasonably to everyone’s advantage⁵⁴, and (b) attached to positions and offices open to all.

⁵³ Whereas the concept of justice according to Rawls (1971) refers to a proper balance between disparate claims, a conception of justice on the other hand, represents a set of related principles meant for recognising the relevant considerations which determine the balance in question.

⁵⁴ A point worth noting here relates to the distribution of wealth and income. Rawls (1971) notes that even though the distribution of wealth and income may not be done equally, it should however be to everyone’s advantage. The researcher believes this clarification is significant as different humans have different social conditions which call for different needs. The distribution of wealth and income in accordance with everyone’s advantage means such a distribution is tailored to their conditions and needs.

Finally, Rawls (1971) defines justice by referring to the sense Aristotle gives to it as avoiding *pleonexia*. This means shying away from the gaining for oneself, some advantage by taking by force, what belongs to others such as their property, reward, office, or by denying them their due such as the (re)payment of debt, the showing of proper respect and the fulfilment of promise.

Sen (2009) on his part, refers to two approaches of justice. The first approach he believes focuses on identification of just institutional arrangement for society. This approach is said to have begun in the eighteenth and nineteenth centuries, and is driven by the work of Thomas Hobbes in the seventeenth century. The above approach could also be termed ‘transcendental institutionalism’. It is said to have two distinctive features. First, it focuses its attention on what it identifies as perfectly just and not the relative comparisons of what constitute justice and injustice. Second, in its search for perfection, this approach also focuses exclusively on getting the institutions right but not the actual societies that would eventually emerge.

In the opinion of Sen (2009, 6) however, ‘the nature of society that would result from any given set of institutions must, of course, depend also on non-institutional features such as actual behaviours of people and their social interactions.’ It does not however mean, as in Sen’s opinion, that, ‘transcendental institutionalism’ has failed to provide illuminating analyses involving political and moral imperatives relating to behaviour conducive to society as well as requirements for behavioural norms. A realisation focus approach would be that which will concentrate on the actual society that would emerge as a result of the functioning of institutions. Rawls’s *A Theory of Justice* is said to be entirely defined purely on the basis of perfectly just institutions.

In his *The Idea of Justice*, in contrast with most modern theories of justice which concentrates on ‘just institutions’, Sen moves away from such approaches and rather seeks to answer questions regarding the way justice could be advanced instead of what the nature of just institutions could be. In addition, he also lays emphasis on actual accomplishments and realisation instead of focusing only on the establishment of what are identified as the right rules and institutions. Sen’s preferred theory of justice is a comprehensive one in which both institutions as well as the importance of the lives lived by people becomes intrinsic to the actual world.

Using an example from classical Indian jurisprudence involving the use of the term *matsyanyaya*, which stands for justice in the world of fish, in which a small fish can be devoured freely by a big fish, Sen noted that, avoiding *matsyanyaya* must form an essential element of

justice, and making sure that not allowing the justice of fish to invade the world of humans is crucial. The recognition according to Sen which is central here is that the achievement of justice in the sense of *nyaya* is not merely a matter of judging rules and institutions, but of judging societies themselves. If a big fish can still devour a small fish, no matter how organisations are established properly, that still must be a patent violation of human justice as *nyaya*. His discussion of justice also touches on the fact that justice also relates to the principles that governs the allocation of resources in general.

Discussing the concept of justice from the point of view of the Christian doctrine, Wolterstorff (2008) opines that, justice is constitutive of rights. He suggests that a society could be referred to as a just society if members of such a society enjoy the goods that they have rights to. He alluded to the fact that in Western intellectual tradition, there exist at least two conceptions of primary justice that are competing to gain upper-hand. He calls these the conception of primary justice as right order and the conception of primary justice as inherent in rights. Arguing in favour of primary justice as inherent in rights, Wolterstorff disagrees with those who argue that this conception of justice is of a questionable parentage and dates back to fourteenth-century nominalism or seventeenth-century philosophical individualism. He believes that this conception of justice could be traced back to Christian and Hebrew scriptures. The writer sees his account of justice as a systematic project that does not exclude God from the picture. He also made reference to the belief by some American Christians that Jesus did not teach that people are to treat each other in a just manner. In line with this argument, such people also believe that in the New Testament, except for retributive justice, love replaced justice. In addition, Wolterstorff has also referred to the opposition to the concept of justice as inherent in rights as some find claims to such rights absurd. Such claims could be based on Article 24 of the United Nation Declaration on Human Rights which declares that everybody has a right to periodic vacations with pay. Those who are opposed to such claims argue that while many people do not work for remuneration, some, such as the handicapped and children do not work at all. Others such as housewives and farmers do work but not for pay.

Despite the above oppositions, Wolterstorff has chosen to defend the significance of both justice and rights based on the thesis that ultimately; justice is grounded on inherent rights. The writer calls this way of thinking about justice, as 'justice as inherent in rights.' The rights that he defends are natural rights for the right ordering of society. He perceives rights as representing claims in the form of relationship bonds that determines the way human beings treat each other. He argues that it is based on an individual's worth that they come into the presence of others bearing certain legitimate claims against such individuals as to how s/he is treated by them.

Wolterstorff concluded by suggesting that the difficulty in translation has led to the translation of the word justice as righteousness. This creates the view that much has not been said in the New Testament about justice. A typical example is the translation as righteousness of the term '*dikaiosune*' which appears in the fifth chapter of Mathew, in the New Revised Standard Version. He however believes that two core themes identified in the Old Testament include that of the justice of God in terms of His commitment to doing justice, bringing about justice and holding people accountable for doing justice. It is Wolterstorff's belief that all these themes continued into the New Testament.

Discussing what the concept of justice means from a Western point of view, Kaplan (1976) suggests that there is a problem in the discussion of justice. He believes the problem stems from the inability to adequately differentiate between 'just' and 'good'. Some of the problems he mentions, relate to the question of what the limitations on the character of things that can be called just are exactly? What is the role of justice in relation to good? He referred to the fact that talking about justice points to the fact that societies require some rules functioning as a foundation for socially acceptable conduct, so that, as part of their communications with each other, as members of that society, humans are required as Paul Kecskemeti is quoted to have said, to fashion their demands upon one another in line with the above rules. Kaplan referred to justice as involving giving people what they are due. This concept of giving, in his view, involves both the 'due' to be given and the method by which the distribution is to be made. Whilst the former is substantive, the latter is said to be procedural. Further, he defines justice as fairness where an equal distribution of primary social goods should only occur if such an equal division would be to everyone's advantage.

The above discussion of justice which touches on the fact that an equal distribution of primary social goods should only take place on condition that such a distributive fairness should only take place if it is to everyone's advantage, is similar to Rawls's (1971) second principle of justice.

Another definition by B.W.H. (1999), which is borrowed from the Cambridge Dictionary of Philosophy, is in line with the above discussions of the Western concept of justice. It defines justice as a situation facilitating 'each getting what he or she is due'. This due being referred to above could first be substantive: concerning what rights individuals can legitimately demand of others and vice versa. Second, it could also be retributive, concerning when and why punishment is justified. Third, distributive: relating to a fair distribution of resources.

Etymologically and technically, ‘justice’ in terms of the Western and Qur’ānic conception is defined as acting rightly, equitably or justly. It also denotes acceptable rules of conduct in society based on which the rules of interaction are fashioned. It is also said to mean giving individuals what they are due. From a comparative stand point, both perspectives seem to be similar when one considers the way both define justice as a concept as explained in the definitions above. However, it is worth pointing out that the differences that exist between the two, departs first, from Kamali (2002) in reference to Abu Zahra’s understanding of the Qur’ānic conception of justice in contrast with that of the Western conception of justice where he pointed out that the conception of justice in the light of the Qur’ān is that of *al ‘adālah al muṭlaqah* (‘absolute justice’) as it is said to be all-embracing and void of non-partisanship and also considered to be universal. He is however quoted to have added that other legal systems of the world do also possess their own distinctive approaches to justice most of which are relative and are influenced by factors such as historical reality, philosophical outlook and the state of material progress. In line with alluding to the contrasting difference between the Qur’ānic conception of justice and that of the Western system, Doi (1997) explains that Islamic justice is higher than the formal justice of the Roman law or any other law made by humans. It is said to be more penetrative than the more subtle justice in the Greek philosopher’s speculation. Its approach (Islamic justice) is to search the innermost motives. This is because Muslims are required to act as if they are in Allah’s view, who is aware of all things including acts and motives. In what follows is a brief comparison of the Western and Qur’ānic concepts of justice.

5.2 Qur’ānic and Western Perspectives of ‘Adl: A Comparative Analysis

First, whilst it could be argued that the Western perspective of ‘justice is not founded on religious based principles, the Qur’ānic concept of ‘*adl*’ is centred on a divine commandment, and more specifically, *tawhīd*, in which ‘*adl*’ is defined as avoiding *shirk*. It also means obeying God’s commandments as couched in Q.16:90, as well as worshipping Him as if one perceives Him visually.

Second, following on from this, the Qur’ānic conception of justice speaks of justice as concerning a just relationship with God, with self and with fellow human beings. The Western conception largely discusses the concept of justice in relation to rules that have been agreed upon by members of a particular society as acceptable rules of engagement, based on which human conduct is fashioned and regulated. Kamali (2002) also indicated that Western scholarship’s conception of justice is to see it as consisting of retributive and distributive justice. In his opin-

ion however, Muslim jurists have associated Qur'ānic justice to three main themes, the extension of which touches on two other familiar divisions: that of the selection and appointment of government officers.

Third, whereas the Western conception of justice does not see justice as a trust, the Qur'ānic conception does. This is the subject of Q.4:58 which Kamali believes, because *amānah* is in the plural form in the above verse, denotes the widening of the scope of the term to include giving testimony in procedural justice as well as taking care of orphans.

Finally, according to Mustansir Mir (2006) justice according to the Qur'ānic conception is grounded in equilibrium and mutuality, as well as seen as an obligation to establish a just foundation for action involving unceasing *dhikr* ('remembrance'). The purpose of the injunction is for the promotion of 'adl via a moral reform based on self-restraint through *taqwā*. This aspect of 'adl has been referred to by Kamali (2006) where he mentioned that personal virtue and standard of moral excellence form part of the Qur'ānic conception of justice which the believer is advised to attain as an inherent component to consciousness of God and *taqwā*. However, themes such as *dhikr* and *taqwā* do not feature in the Western perspective of justice.

The significance of 'adl in achieving peace and reconciliation cannot be overemphasised. However, its role is cemented when it is associated with the concept of oneness of God as He represents the source of 'adl. Abd al 'Ati (1998) mentions that, in His guidance to humans, God sends Prophets to them accompanied by revelation to guide them onto the right path of belief and conduct. The goal of the belief and conduct in question should be to seek God's approval. It could be suggested that, the fact that God does the above means He does not leave His creatures unaided in their worldly vocation where they stumble repeatedly in darkness wondering where the guiding light will come from. God instead provides *hidāyah* in the manner previously described. The *falāh* ('success') of humans in fulfilling the responsibility they accepted from God in this world will only be achieved when such guidance is supported by a constant *dhikr* ('remembrance') of God and *taqwā*. All these themes form part of Qur'ānic guidance found in the teachings of the Qur'ān.

Kamali (2006) is of the view that since 'adl in the Qur'ān is related to human vicegerency on earth, and the purpose of vicegerency as suggested by Drammeh (2009) is to make peace prevail, there exists a connection between the concepts of *tawhīd*, *hidāyah*, *salām*, 'adl and *sulh*. An attempt will be made to critically examine these relationships in chapter seven under the title Qur'ānic-based relationships between the concepts of *tawhīd*, *hidāyah*, *salām*, 'adl and *sulh*: A Critical Examination.

The role of the above themes in promoting ‘*adl* specifically and *salām* and *ṣulḥ* in general will become clear in the discussions to follow.

5.3 Types of ‘Adl

The discussions on types of ‘*adl* touches on the justice of God as well as the just relationship that exist between Him and Humans in addition to what relates to human-human relationship. In addition, it also considers the various types of ‘*adl*, all of which play a significant role towards the promotion of harmony and the avoidance of conflict and disharmony in society. These include, political and economic justice.

As far as the first is concerned, Brockopp (2003) has it that three aspects of moral action exist from the broad teachings of the Qur’ān in terms of justice and injustice. These are said to relate to human-to-human (inter-human) relations, human-divine relations and God’s own activity.

In relation to the first, the writer argues that the mere existence of these exhortations is enough to draw a conclusion that humans are capable of being unjust towards one another.

On God’s justice in relation to His creation, in one place, He is said to have created the world with justice (see Q.6:73). In addition, his revealed words are said to continue this work of justice as couched in Q.6:115

The final category discusses God’s own characteristics of being just, which speaks primarily in terms of Him having the ability to judge humankind. The Qur’ānic verse which refers to this point is the one some writers refer to as the verse of *alastu* contained in Q.7:172. In this verse, all of humankind are said to have testified that God is God, thereby establishing His right to judge them should they instead choose to engage in *shirk*. This argument is supported by Abu Zayd (2001) in his discussion of the Qur’ānic conception of justice in which he suggested that justice is said to be a divine concept in relation to the destination of humans in the afterlife which is said not to be pre-ordained by God, but by individuals themselves on the basis of the ability of humans to realise as well as recognise the eternal covenant covenanted between them and God. According to the Qur’ān such a recognition and realisation is nothing but the realisation and recognition of human’s own *fiṭrah* (‘inner nature/natural inclination’). The divine justice being referred to here, cuts across the entire universe because it is only God who is described as *qā-im bi al qist* (‘standing on justice’). It is said that God, His angels, and those who are gifted with knowledge, testify that there is no god but God, who is standing firm on justice. There is no god but God the Exalted in Power, the Wise Q.3:16.

It is however believed that humans forgot this covenant they entered into with their Lord and so went astray. Also suggested is the fact that where God is said to have destroyed people, He is simultaneously said to be one who never does so unjustly as in Q.6:13 and Q.11:117. His *mawāzīn* ('scales') for weighing good deeds are just and He will not begrudge anyone as mentioned in Q.4:40.

Abu Zayd added that, conveyed in a clear and repeated statement in the Qur'ān, is the scope of God's '*adl* and *qist* relating to His relationship with His creation as it is suggested that, He gave all His creation its complete and best qualities. In addition, it is on the basis of His divine wisdom that perfection, *qist* and '*adl* are manifested in the entire universe in a bottom-up fashion as in Q.15:16-25.

In line with this, Abu Zayd is of the opinion that, if the entire universe is fashioned in the best and most perfect mould, humans are also created in the most perfect image and are therefore expected to conduct themselves in line with the image reflecting the attributes of God. If humans are always watched by God's agents in order to catalogue all their deeds, whether good or bad, it is believed that God is in a way, watching His own image, and meting out punishment in the afterlife, may not only be justified but is right to carry out the punishment being referred to above if humans conduct themselves in a way that does not conform with this Godly image that has been deformed by them (see Q.82:6-9).

The mention of *mīzān* symbolises the multi-semantic levels of '*adl* as expressed in the Qur'ān. First of all, there is God's repeated order to humans to avoid committing fraud in transactions that involves the measurement and weighing of produce as in *waylun li al mut'afifīn* ('woe onto those who commit fraud in measuring'). In Q.83:1-6 such fraudsters are condemned and threatened with punishment in the afterlife. Also in Q.28:181-183 Prophet Shu'ayb is said to have urged his people to weigh truthfully and uprightly with *mawāzīn*.

The metaphorical image of *mīzān* is also used to convey the image of '*adl* on the Day of Reckoning. To be weighed and measured in the afterlife are deeds which are recorded instantly by God's agents in this world (see Q.21:47). Those whose good works outweigh their bad deeds will attain salvation. However, those with light weights will be those who are said to have lost their souls. Their lodging will be Hell (see Q.23:102-103).

Reference to the image of *mīzān* is also believed to symbolise divine measurements which are believed to be present everywhere on Earth. First, it said to be present in the creation of the Earth as well as in its design which produces all kinds of things in a balanced measure. Second, it is also said to be present in the way subsistence is sent down from God's treasury to humans

on Earth. The subsistence being alluded to is only sent in due and ascertainable measurements (see Q.15:19, 22).

Finally, Abu Zayd also mentions that the establishment of weight on the basis of *‘adl* is also specified in Q.57:25 to prevent shortfalls in balance. In this verse, the Book of Revelation is said to be portrayed as *mīzān*. On the basis of the above, divine justice is said to be expressed in the Qur’ān and in the entire universe.

As mentioned earlier, other types of justice that plays a role in promoting a just social order include political and economic justice. Kamali (2002) refers to other aspects of justice such as corrective and distributive justice which could also play an important role in the organisation of a just social order. Others such as B.W.H (1999) have referred to retributive justice which is what Q.2:179 could be referring to. It is believed that when retributive justice is conducted on the basis of fairness, it is considered by Allah as a way of saving lives and guarding against wrong. Similarly, Maiese (2003) has referred, among other things, to restorative justice which is considered one of the ways of responding to injustice in order to pave the way for peace. Judging by its definition by the writer, this aspect of justice is procedural. Justice in the Qur’ān or Islam is however not limited to the above due to the comprehensive nature of the Qur’āno-Islamic perspectives of social justice in relation to the complex nature of the human phenomenon. Apart from the discussion of the justice of God above, the Qur’ānic or Islamic perspective of *‘adl* therefore goes beyond the economic and political spheres alone as it also focuses on moral values such as the significance of righteousness in achieving a just social order. It is in line with this that Quṭb (2000) argues that the Islamic social justice is not merely an economic justice but a comprehensive human justice that embraces all aspects of the life and activities of humans. At the same time, it likewise concerns itself with conduct and perception as well as with the heart as in the Qur’ānic dictum *liman laḥū qalb aw alqā al sam’* (see: Q.50:37)⁵⁵. Quṭb added that the values with which this justice deals are not economic values per se, neither are they merely material values in general. They are rather a combination of moral and spiritual values. Kamali (2002) alludes to the same argument and mentions that justice is perceived as a moral virtue in both the Western and Islamic thought.

⁵⁵ It is no wonder that the Qur’ān has referred to the significance of the heart when it reminds people of a particular event which would have served as a reminder and deterrent in order that people will avoid certain blameworthy conducts. But the Qur’ān is quick to mention that the mention of such an episode only serves as a reminder for those who possess a heart as well as attentive listeners.

5.4 Source of ‘Adl

It is worth mentioning as part of the discussion of the concept of ‘*adl* that the reason for which the success of humans is seen to be related to their commitment to ‘*adl* is because of its role in society as shall now be discussed. More significantly, commitment to ‘*adl* hinges on the fact that its source is divine. In the opinion of Abul-Fadl (1987) justice assumes its direction and meaning only when it is related to the standing of right and truth with its source being transcendental. In addition, ‘*adl*, as referred to in Q.16:90, is interpreted to mean *lā ilāha illā ‘llah* (‘there is no god but God’) by exegetes such as Sha’rawī and Ṭanṭāwī. Because *lā ilāha illā ‘llah* forms the basis of *tawḥīd*, it undoubtedly makes the source of ‘*adl* divine. Abu Zayd (2003) also holds the view that ‘*adl* is a divine concept in relation to the destination of humans on the Day of Reckoning. In his opinion, this destination is not preordained by Allah but depends on each individual’s own success in realising and recognising the eternal covenant contracted with God which recognises Him as the Creator, who alone is worthy of worship.

As part of the all embracing nature of the Qur’ānic teachings on ‘*adl*, the Qur’ān refers to areas of life or human conduct where the principles of ‘*adl* should be applied. The demand for justice to be applied in all human conduct is not without foundation. Its basis is transcendental as indicated, and is also founded on the status of ‘*adl* in the Qur’ān as in the opinion of Abd al ‘Āti (1998) the concept of justice is derived from one of the attributes of God. In addition to this, the command to be just is evident in the imperative contained in Q.16:90. In line with this, since justice is considered one of God’s attributes, committed Muslims are expected to act justly in all situations even in cases where such a stand becomes detrimental to their own interest or the interest of those who are dear or close to them. This brings us to the discussions on the areas of life and human conduct where principles of justice should be applied.

5.5 Application of Principles of ‘Adl

In this section, an attempt is made to consider the various areas in the lives and behaviour of people where the principles of ‘*adl* should be applied in relation to the way they conduct themselves. Al-Jaza’iri (2001) has placed this aspect of the discussion of the Qur’ānic conception of justice under categories of justice. He also suggested that because Allah commands justice as couched in Q.16:90 and also loves those who are just as referred to in Q.49:9, Muslims are therefore to be just in their speech, judgements, and in fact their every affair is to be conducted on the basis of ‘*adl* to the extent that being just becomes part and parcel of their nature. The Muslim’s sayings and actions are to be based on justice with no degree of oppression, tyranny and discrimination. Once Muslims abide by the dictates of ‘*adl*, without allowing themselves to be swayed by desires of any kind, they deserve Allah’s love, honour and help. One also notes

a similar categorisation by reading Kamali's (2002) *Freedom, Equality and Justice in Islam*. He argues that the standard of justice in the Qur'ān traverses considerations of colour, race, religion and creed, as Muslims are enjoined to do justice not only to their friends but also to their foe. They are also enjoined to be just at all levels even if it will be against themselves, their parents, relatives, or against the rich or poor as contained in Q.4:135. Kamali also believes that the fact that the Prophet Muhammad was told that if he renders justice between people he should do so with 'adl is because justice is a Qur'ānic obligation as couched in Q.5:42. Application of the principle of justice in Kamali's aforementioned book, is said to be in the area of being just in giving judgement and also to act in a just manner when one is made a trustee of another's possession and lastly, as witness in procedural justice. Kahadduri's (1984) classification of areas in the life of humans where the standard of justice should govern one's conduct include making just decisions in accordance with Q.4:61, to be just in speech as in Q.6:151-153 and also in terms of distancing oneself from the practice of *shirk*, being a trustee for the property of orphans and finally, giving full measure. Khan (1982) refers to a similar classification in his *Political Concepts in the Qur'ān* and added that Q.4:58 is in line with Islam's fundamental teachings which aims to establish peace and justice on earth. It must be said however that justice is not limited to the above alone but rather includes, in the opinion of 'Abd al 'Āti (1998), every human behaviour and virtue.

After discussing what 'adl means, in addition to the revelation that it is a command from God to be just, and that justice is the birth right of all humans as Kamali (2002) quoted Quṭb to have understood based on his reading of Q.42:15, the focus of the discussion in this research will now move to the nature of 'adl.

5.6 Nature of 'Adl

'Adl is seen as a quality of God who is the Creator of the universe. Esack (2005) who holds the same view, suggests that justice is a quality of a Creator who oftentimes assures His creation that He will deal with them justly in accordance with the deed earned even if its measure is similar to an atom's weight (see Q.4:40; Q.10:44).

Abul-Fadl's (1987) discussion of what justice means also elucidates the character of justice as he suggested that, first, the commitment to 'adl is encouraged by its connection with *tawḥīd* and *taqwā*. Second, though the details of the working procedure of 'adl may differ in time and space to accommodate alternative contexts in line with the dictates of the human situation, its pursuit is said to be definable and not vague. Its fundamentals and the basic principles are said to remain essentially the same and serve as significant signpost as well as guides in the unending challenge of organising human societies.

Third, its permanence and stability is said to make sense in lieu of the fact that human justice is derived from divine justice and the fact that the foundation of the Just Social Order is based on the matrix of *tawḥīd*. Abul-Fadl (1987, 21) believes that ‘justice only assumes its meaning and direction when it is related to the standing of Right and Truth where the Source is transcendental and the scope and reach are imminent in Creation.’ This, he says, is the essence of justice and the Just Order.

In line with the discussion relating to the nature of ‘*adl*, Kamali (2002) discusses this issue pursuant to the place of ‘*adl* in the Qur’ān coupled with its being next to *tawḥīd*. In his opinion, this makes justice a basic right for all humans without discrimination of any kind. It is no wonder that some Qur’ānic exegetes, among them, Ṭanṭawī (1997) interpret *al ‘adl* to mean *lā ilāha illā ‘llah*. This interpretation confirms the relationship between the concept of Oneness of God (*tawḥīd*) and that of the concept of ‘*adl*.

An aspect of the nature of ‘*adl* which needs further clarification is related to its definition as meaning to be equal, to be an equivalent of, to match or equalise as stated by Khadduri (1984). This should not be misconstrued as meaning offering individuals their due without considering their circumstances and abilities. Doing this will disadvantage some individuals and thereby deny them their fair share of what is to be distributed among members of a particular social organisation. It is in agreement with this that Kamali (2002) argues that ‘*adl* is nearer in meaning to equality but the two are however not equal. This is because ‘*adl* seeks to achieve a state of equilibrium in the distribution of rights and duties as well as merits and burdens in society. In some cases, ‘*adl* may only be realised through inequality or unequal distribution of wealth. Quṭb (2000) assumes a similar position and believes that the reason why Islam does not demand a compulsory economic equality is because it is aware of differences in the individual human’s endowments which are not equal. Such individual endowments should not be discouraged but should be used for the benefit of society. Furthermore, Islam recognises the fundamental equality of all humans as contained in the teaching of Q.49:31 as well as a fundamental justice among them. Nonetheless, it leaves the door open for achievements through hard toil. Its emphasis is not merely on economic values but covers other values such as moral and spiritual. Rosen (2000) on the debatable nature of the subject of justice and equality is of the view that it is more appropriate to use the term ‘equating’ or ‘equalising’ than ‘equality’. In his opinion, this is so because Islam stresses the notion of balancing things by finding something which has an equivalent import or weight but not something identical in overall worth or nature.

The writer reveals that the problem of equating prominently arises in matters relating to the personal, which affects the legal position of women. He is of the view that a number of practices

and statutes exist in Muslim countries as well as the availability of textual assertions and customary assumptions that perceive women as essentially inferior and different to men. The consequence of this is that women are said to be justifiably subjected to different and clearly inferior legal rights.

The writer also suggests that both men and women in matters of justice should focus on justice as equating rather than justice as equality. And that when male judges must choose between treating women as lesser entities and men as greater ones, in matters of equivalence, they must not hastily prefer the latter. Rosen also mentioned that even though there is the need for sticking to the right course by balancing things that are different regarding justice as equating, he believes that Q.4:128-9 has it that men will not be able to act equitably towards their wives no matter how eagerly they may wish to do so. At the same time, the Qur'ān calls on men not to be partial in matters of doing justice. The writer also noted the fact that the term 'equitable' in the above verse means 'equivalence' rather than 'equality'. Because of the difficulty involved in working out what would serve as an agreed upon equivalence among several wives, coupled with the fact that a simple division of 'goods' that might not be true to the differences involved, one may be required to search for a basis of equivalence that would persuasively have others believe that the division is equitable indeed.

Finally, the writer believes that justice as a process of determining equivalence in relation to the equality debate has attendant problems when it comes to choosing some common basis for assessment. He is of the view that rather than employ a calculus of recompense in solving this problem, a calculus of social consequence should rather be preferred.

In the above discussion, it has become clear according to Abul Fadl (19887), Esack (2005), Ṭanṭāwī (1997) that 'adl is firmly rooted in the *tawḥīd*(ic) paradigm. The research also reveals that, according to Kamali (2002), *al* 'adl is next in rank to *tawḥīd* in the Qur'ān. Apart from the above, the basic principles of 'adl is said to serve as a guide in organising society.

After highlighting what the nature of 'adl represents, the discussion in the next section will focus on the role that 'adl plays in society.

5.7 Role of 'Adl in Society

Musallam (1993) quotes Qutb to suggest that social justice in Islam involves freeing human beings from the slavery of worshipping Allah's creation. It also represents complete equality of all human beings as well as social solidarity. It is through this that humans are equipped with the knowledge that they, as God's creation, can gain complete access to Him themselves, and

cannot be disturbed by any feeling of fear in terms of gaining their God-given *qūt al yawmī* ('daily livelihood'), of life, and of its position. In concurrence with this, the human mind is also said to be freed from the tyranny of the values of social standing and wealth; it is also saved from the humiliation of need and beggary, and can also rise above its desires and bodily appetites. Musallam sees this kind of liberation, one of the most important segments of Islamic social justice and believes that without this intellectual and emotional liberation, human nature cannot succeed in the face of the force of humiliation and submissiveness and servitude. It cannot also lay claim to its rightful share of social justice when indeed it is its God-given share.

Furthermore the role of 'adl in society is to eliminate social injustice and racial prejudice, to promote the resistance against others being considered second rate citizens as well as promoting the most important goal of a shared humanity. According to 'Abd al 'Āṭī (1998) humans in general and Muslims in particular, will aim to achieve the above when they reflect on the unity of humankind not only on the basis of their common parentage as in Q.49:10-13, but also on the basis of the final goal of humans, which is God, as all creation came from Him, and shall return to Him. And finally, based on the fact that the purpose for which humans are created is to worship God as expressed in Q.51:56.

Justice in the opinion of Abdul Latif (2003) introduces balance in life as a result of which one thing is made to agree with another, thereby producing harmony and unity. He added that the proportion and beauty in every form of thought and life is as a result of this principle, whereby every star and every planet is working in a just or balanced relation with one another. In Abdul Latif's (2003, 79) view, 'even a little slackening of this principle in the physical world of matter will result in disorder.' With justice, balance and harmony in society, humans are able to accelerate and thereby achieve some level of development in society. Perhaps it is because of the significance of justice in helping develop society that Ibn Khaldūn is quoted by Drammeh (2009, 133) to suggest that 'development is symbiotically linked to justice and that development is impossible without justice'.

5.8 Effects of 'Adl on Society

The positive effect of 'adl on society will translate into monotheism (*tawḥīd*) in which humans will behave according to their *fiṭrah* ('natural disposition/primordial nature') by recognising God's Lordship and indeed realising that He alone deserves worship. Musallam (1993) quotes Quṭb as suggesting that in this manner, the human mind is free from the slavery of worshipping subordinate deities. His argument finds support in Al-Attas's (1995) suggestion that 'adl is the power of the rational soul to continue to affirm, as well as its subsequent fulfilment of the

covenant entered into by humans with God. In the opinion of Al-Attas, even though justice could also mean inter-personal relationship with others, this is only in the secondary sense. However, in a primary and more important sense, it means intra-personal '*adl*' where there exists a harmonious and rightly-balanced relationship between an individual and himself/herself.

If a question is thus posed whether an individual is capable of acting unjustly to himself/herself, the answer according to Al-Attas (1995) is in the affirmative. He also believes that one can further add that justice and injustice begins with oneself, which is repeated in the Qur'ān to emphasise that humans are said to be unjust to themselves when they do wrong. Such an injustice (*ẓulm*) is a condition humans themselves invite onto themselves. In Al-Attas's view, this point becomes clear when viewed in keeping with the discussion of the covenant already referenced, coupled with the belief that humans possess a dual nature in respect to their body and soul. The writer however believes that the real human being can also be a representation of her/his rational soul. But those who allow their carnal soul to take control of them and thereby commit acts that are displeasing to God, and which He prohibits, such as engaging in *shirk* ('denying God's Lordship'), which they sealed in the covenant, are being unjust to themselves and are therefore inviting calamity onto themselves. Such an act could also be termed a transgression of Allah's boundaries (*ta'ad'dī hudūd Allah*) and individuals engaged in that are said to be doing injustice to themselves according to the Qur'ān.

Al-Attas (1995) sees a relationship between the concepts of '*adl*' and that of *yawm al qiyāmah* ('belief in the day of Resurrection'). According to this concept, when humans are resurrected on the Day of Reckoning, they are not going to be able to deny what their bodies have done, as the same bodies that are constituted of many parts that Al-Attas calls the organs of ethics and moral conduct, will testify against such humans. The writer believes that seemingly, even though in Islam, injustice is related to Creator-creature relationship, intra-personal relationship, inter-personal relationship, however, in reality, the Islamic and spiritual vision of injustice applies to a human being alone. As such then, whether an individual disbelieves, disobeys God or does wrong to fellow individuals, indeed, s/he is believed in fact to have wronged himself/herself. Injustice therefore refers to misplacing a thing: putting it where it does not belong. It also means deviating from the right path, not believing in what is true, or lying about what is true, while being fully cognitive of the actual truth.

One may argue that the aspect of '*adl*' where one denies Allah's Lordship, wrongs fellow humans in society could have negative detrimental effects on self and on society's development. This may in turn lead to denying the self the peace and serenity that humans achieve, on the human level, through obedience mentioned in Q.89:27-30. Denying Allah's Lordship, however

invites calamity for the individual in the form of God's anger and punishment in a manner proportional to the level or weight of disobedience. Such a calamitous situation should be seen as human's own handy work as contained in Q.17:7.

In terms of societal development, the recognition and application of 'adl in society in line with the injunction contained in Q.16:90 will eliminate *ẓulm*, and promote peace and harmony for society to move forward. Abdul Latif (2003) suggests that the balance that justice promotes produces unity or harmony, a principle which keeps society together. It will also leads to the elimination of racism in society. Moreover, the negative effects of 'adl will see society being muddled in *ẓulm*, which could lead to the transgression of Allah's boundaries as discussed previously.

5.9 Analysis of Qur'ānic Resources on 'Adl

The discussion in this section will focus on the critical analysis of the Qur'ānic resources on 'adl. This analysis is aimed at promoting a better understanding of the Qur'ānic usage of the term 'adl and related terms such as *qist*, *ẓulm* and *jawr*. It will also examine the role of 'adl in promoting *salām* in society in particular, and in general, discuss a few other related Qur'ānic themes that will help in further understanding the role of 'adl as well as the relationship that exist between the concept of 'adl, *tawhīd*, *hidāyah*, *salām* and *ṣulh*. Whilst the term 'adl is said to mean justice, *qist* is said to be synonymous to the term 'adl. The research reveals that the term *qist* could mean both justice and injustice. An attempt will be made to briefly highlight this in the analysis of some of the few among many Qur'ānic resources on 'adl.

Q.16:90

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ﴾

'Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.'

All the Qur'ānic exegetes consulted for the purpose of analysing Qur'ānic resources in this research interpret the above verse to mean that being just and fair in all human actions and conducts towards others and family members, represents a command from God. He (Allah), as

part of His command, has also made injustice (*ẓulm*) a prohibited act. An understanding of what *ẓulm* means has been highlighted in earlier discussions of justice in this research.

Exegetes such as al-Ṭabarī, al-Rāzī, Ibn Kathīr, Bayḍāwī and Sha'rawī have added more detail to the understanding of the Qur'ānic concept of 'adl. Their interpretations of this verse has led to the revelation of 'adl's religious dimension as they pronounced that it stands for *lā ilāha illā 'llah*: ('the confession that there is no god But God'). Ṭanṭawī (1997) also quotes Ibn 'Abbās to suggest similarly. The above additionally means avoiding *shirk*. The exegetes also quote Ibn 'Abbās to suggest that because God alone is the only one who can offer assistance and support while other deities are incapable, He alone therefore deserves thanks and is worthy of worship. Ibn 'Abbās believes that based on this, it will be ignorant on the part of humans to worship or give thanks to lesser gods.

Whereas Ibn Kathīr believes 'adl in the verse in question, further stands for maintaining equilibrium between one's inner-most thoughts and outward actions for the sake of Allah, *ihsān* is said to stand for making one's secrets to be better than her/his outward actions. *Al-faḥshā'* in the verse is converse to this, meaning an individual makes their apparent outward action appear better than their inner, concealed reality. *Al-faḥshā'* also means adultery. Bayḍāwī on his part suggests *al-amr bi al 'adl* means maintaining a balance in ones' affairs in terms of values such as charting a middle-way between being frugal and prodigal in terms of generosity. *Ihsān* as mentioned in the verse means being an obedient servant in terms of quantity and procedure. As far as the former is concerned, it means to offer more than what is required of an individual such as in observing supererogatory prayers. In terms of procedure, it concerns observing the above prayers in a deserved manner, as is befitting for God to receive. It also means one could be satisfied with only what is made obligatory but however in doing so, try to observe it well. The same view is held by Sha'rawī.

Ītā' dhī al qurbā in the verse stands for offering family members the due they deserve in terms of money and supplications. Ibn 'Abbās is quoted to suggest that *al-baghyi* means arrogance and *ẓulm*.

Q.5:42

سَمِعُونَ الْكَذِبَ أَكَلُونَ لِلْشَّحِّ فَإِنْ جَاءُوكَ فَاحْكُم
 بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا
 وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ
 الْمُقْسِطِينَ ﴿٤٢﴾

‘(They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.’

There appear to be differences in the way *al-qist* mentioned in this verse is interpreted. Whilst al-Ṭabarī interprets *al-qist* as judging *bi al haq* (‘in accordance with truth’) as couched in the book of Allah, Ibn Kathīr interprets it as to judge between them *bi al haq wa al-‘adl* (‘in accordance with truth and justice’).

Exegetes such as al-Rāzī, Bayḍāwī, and Sha’rawī have interpreted *al qist* as *bi al ‘adl*: in accordance with justice. Sha’rawī added that judging in accordance with justice is necessary so as to maintain equity and balance (*mīzān*) and for *ẓulm* to be effaced among people. This allows harmony to prevail as in cosmic order with no star colliding with the other.

Q.5:8

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
 يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ
 أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
 تَعْمَلُونَ ﴿٨﴾

‘O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: That is next to Piety: And fear Allah. For Allah is well acquainted with all that ye do.’

There exists an accord in the interpretation of *al-qist* and *al ‘adl* as couched in the above verse among Qur’ānic exegetes consulted for the purpose of understanding Qur’ānic resources in this

research. They all interpret it to mean believers should not allow their hatred for others to sway them from being just for the sake of God. Sha'rawī however added that the term *qist* as mentioned in the verse which is interpreted as *al-'adl* could also mean *jawr*: the opposite of '*adl* as in Q.72:15.

Q.4:58

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا﴾

‘Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.’

Both al-Ṭabarī and Bayḍāwī are of the opinion that this verse is particularly an address to those in authority, to return in accordance with '*adl*, things that have been entrusted to them in their role as trustees, to their rightful owners. In addition, when they judge between people, they should do so with justice. Al-Rāzī holds a similar view. However, whilst Ibn Kathīr thinks the trust in question in this verse refers to all categories which include such trusts as observing *salāh*, paying *zakāt* ('giving alms to the poor') as well as fasting, which Allah has made obligatory on humans, Ibn Kathīr also quotes Rabī' bin Anas to opine that the trust being referred to in this particular instance, is that which exist between an individual and others. Sha'rawī in addition to believing that the trust refers to the responsibility placed by God on humans which include belief in Allah, also suggested it relates to the trusts that exist between one person and another. He suggested that the highest form of trust in the above verse refers to worshipping Allah without associating partners. Further, he suggested that if trusts were being returned to their rightful owners, there would not have been the need to speak about '*adl*. In Sha'rawī's opinion, conflict and litigation exist because of lack of '*adl, where one denies the other her/his right. This is because the God who created knows that some individuals may fail to honour the trust He placed on them in relation to returning things to their rightful owners. As a result, He instituted something else called *al-'adl*.*

Q.4:127

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ
عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا
كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ
الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

‘They ask thy instruction concerning the women say: Allah doth instruct you about them: And [remember] what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.’

There is unanimity as far as the interpretation of the above verse is concerned. All our chosen exegetes, agree that the verse speaks about giving the orphan child their due of inheritance in accordance with justice based on what the Qur’ān enjoins. Before the revelation of this Qur’ānic verse, Arabs were said not to allow slave girls/boys as well as women their due of inheritance. Al-Ṭabarī quotes Sa’dī to have suggested that even though the verse contextualised the issue of slave boys/girls, the use of the term *qisṭ* means the giving of every deserving person their due. Bayḍāwī however suggests that the verse is an address to those in places of trust. The detail that Sha’rawī offers, shed more light on the meaning of the verse. He noted that the word *qisṭ* as mentioned above could be used to mean both ‘*adl* and its opposite *jawr* (‘injustice’). *Qisṭ* means ‘*adl* when it is either written or read as *al-qisṭ* with a *kasra*. However, when it is written or read as *qasṭ* with a *fatha*, it means injustice. He added that *al-qāsiṭ* is the verbal noun of *aqsaṭa* which starts with *alif al-izāla*. This gives the meaning of the existence of injustice which got effaced in *qasaṭa*. Much understanding is promoted from the context of word structure of the two terms. The meaning of the above verse according to Sha’rawī is a command from God to the believer to treat the issue of the orphan girl with *al-‘adl* (‘justice’). There is a reminder in the verse which says that whatever humans do Allah is well aware.

Q.10:4

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ
لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا
لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

‘To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.’

Al-Ṭabarī quotes Mujāhid who indicated that the above verse means that humans will be resurrected on the Day of Reckoning for God to determine between those who believed in Him and His Prophet as well as those who obeyed what He commanded in respect of the lawful and unlawful conduct. He will do all these, in accordance with *al-qist*, which means *al-‘adl* (‘justice’). Ibn Kathīr, Bayḍāwī and al-Rāzī all hold the same view. Al-Rāzī however added that the reason for the resurrection is for God to reward His creation in a goodly way, and also to be merciful towards them. God will do this in accordance with justice.

The reward will however be for those who acted justly and did not treat their own self unjustly but rather believed in Allah and did not engage in *shirk* but also did good works. Humans would have been considered to have treated themselves unjustly if they engaged in *shirk*. This is because *shirk* is considered a great injustice (see Q.31:13). Sha’rawi holds the view that the meaning of the verse above is associated with the responsibility God placed on humans which could either be taken or declined. When those who obeyed God’s commands hear the above verse they would become glad. Alternatively, those who were disobedient are saddened and gripped with fear of punishment that would be meted out to them.

In line with the above, the fact that the Qur’ān uses *yurja’ūn* in certain contexts and in some others, uses the term *yarji’ūn*, is in view of the fact that those who obeyed Allah’s commandments are happy to return, while those who disbelieved are sad and endeavour not to return. Nonetheless they will all be returned in a *yurja’ūn* manner. This means forcefully.

Q.6:152

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا
 الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا
 قُلْتُمْ فَأَعْدِلُوا ۖ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ
 وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

‘And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with [full] justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye may remember.’

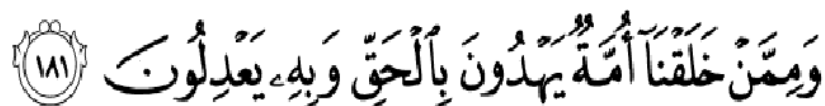
There is agreement among the Qur’ānic elucidators regarding the meaning of the verse above. They all agree that it means believers should not come near the property of the orphan except with the best intention of improving upon it. In addition, such believers should also agree to return the wealth and property when the orphan in question reaches the age of maturity. The age of maturity according to some exegetes is believed to be 30 years.

Q.7:29

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ
 وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

‘Say: "My Lord hath commanded justice; and that ye set your whole selves [to Him] at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return.’

According to Sha’rawī *al-qist* in the verse above means *al-‘adl*. It also means equableness, referring to those who lean towards the truth. Its opposite is *al-qāsiṭ*: those who deviate from the truth and are the unjust. The rest of the Qur’ānic exegetes define *al-qist* as above and also suggest the verse is an address to the Prophet Muhammad to convey to humanity that the only thing that Allah commands is *al-qist* and not fornication or whoredom as is being alleged. Al-Razī quotes Ibn ‘Abbās to suggest that *al-qist* stands for the confession that there is no god but God in reference to Q.3:18.



‘Of those We have created are people who direct [others] with truth. And dispense justice therewith.’

In the opinion of Sha’rawī, Allah intends to assure those who follow His way that among His creation, there are also those who are guided by the truth, and based on it, they act justly. *Al-‘adl* in *ya’dilūn* is also said to represent the negation of *shirk* as it is also said to refer to the rights or due of individuals. Al-Rāzī, Ibn Kathīr, Bayḍāwī and al-Ṭabarī, all hold similar views.

5.10 Critical Analysis

In this chapter an attempt has been made to examine the role that *‘adl* plays in achieving *salām* and *ṣulh* in society. As the main focus of the research is to analyse Qur’ānic resources, the need to critically examine the Qur’ānic usage of the term *‘adl* is justified. This represents an attempt to analyse the meaning of the term *‘adl* in particular, and in general, the meaning and understanding of related terms such as *qist*, *ẓulm* and *mīzān* as used in the Qur’ān. Indeed, the investigation of the concept of *‘adl* has revealed a much deeper meaning of the term *‘adl* relating it to the concept of *tawhīd* rather than just offering individuals their due in relation to justice as the discussion above reveals.

The critical analysis of the Qur’ānic resources on *‘adl* also reveals that apart from giving people what they are due, the term *‘adl* is said to be an attribute of God, and therefore being just is divine and relates to God as the Creator.

The discussion of the concept of *‘adl* also included views gleaned from the writings of scholars on the given subject matter. Such writers also based their discussions on the meaning of *‘adl* on Qur’ānic evidence.

Even though the linguistic meaning of the term *‘adl* gives hints about its meaning as being just, right, equitable or giving people what they are due, and could also mean deviating from the right path as revealed in Lane (1874) and Baalbaki (2002), it is the discussion of its technical meaning on the basis of analysing Qur’ānic resources on *‘adl* such as Q.16:90 and other verses as mentioned above that has linked *‘adl* with other concepts such as *Salām*.

First, *‘adl* is associated with the character of God himself who is said to treat His creation in accordance with *‘adl* as in Q.10:4, when they return to Him. Abu Zayd (2001) suggests that God’s *‘adl* is said to be based on *mīzān* (‘balanced measure’) in relation to meting out reward and punishment, the way things are produced, and in terms of the way God sends provisions to humans on earth. *‘Adl* is also said to be an attribute of God in the opinion of ‘Abd al Āti (1998).

Second, the use of the term in the Qur’ān also reveals that it stands for giving people what they are due as in Q.4:127 in which Allah commanded that the orphan child should be given their due in accordance with *qist*, which some exegetes interpret as *‘adl*. Q.4:58 also speaks of a similar subject where believers are addressed to return things given to them in trust, to their rightful owners.

Third, from the point of view of the analysis of the Qur’ānic resources on *‘adl*, its divine nature becomes clear. Abu Zayd (2001) in his discussion of Qur’ānic conception of *‘adl*, referred to its divine nature in respect of the destiny of the individual which he said is decided not by God but by individuals themselves. When such individuals obey God by recognising the covenant they entered into with Him as in Q.7:172, they are rewarded accordingly. However, when they ignore it and engage in *shirk*; punishing them becomes justified. This is because it is these same individuals themselves who confirmed God’s Lordship. This discussion is in line with Al-Attas’ (1995) who added that even though *‘adl* could mean relationship between individuals, in a primary sense, it means relationship with self in terms of doing justice to self by obeying the covenant humans entered into with God in which they recognised His Lordship.

Finally, the discussion of Q.16:90 in line with Q.49:13 epitomises the divine nature of *‘adl*. God is said to be the Creator of humans as couched in Q.49:13. By nature, there exist differences as well as commonalties among humans as already mentioned elsewhere in this research. *Al ‘adl* is not a matter of *ikhtiyār* (‘choice’) but represents a divine imperative from a Qur’ānic perspective. Such a command is also in the form of a responsibility placed by God on humans as His *khalīfah*. Being made Allah’s vicegerent is said to be a blessing. However, its purpose as Drammeh (2009) puts it, is for the dissemination of peace and prosperity. In addition, there is said to be a moral responsibility attached to being a *khalīfah* which includes working towards *ihsān* (‘good’), *haqq* (‘truth’) and *‘adl*. ‘Abd al ‘Āti (1998) is of the view that when Muslims in particular and humans in general reflect on their commonalties, they will endeavour to achieve the elimination of racism and the promotion of *‘adl* that both Q.16:90 and Q.49:13 are meant to establish in society

The above discussion reveals that ‘*adl*’ revolves around the concept of *tawhīd* as seen in the interpretations offered to the Qur’ānic resources on the term ‘*adl*’ by some Qur’ānic exegetes. The discussion of the Qur’ānic resources above reveals a relationship between the concept of *tawhīd*, *hidāyah*, *salām*, ‘*adl*’ and *ṣulḥ*. An attempt will be made to investigate such Qur’ānic conceptual relationships and its role in promoting ‘*adl*’, *salām* and *ṣulḥ* in society in chapter seven.

5.11 Conclusion

The meaning of the term ‘*adl*’ and related terms such as *qisṭ*, *ẓulm* and *mīzān* as used in the Qur’ān have been investigated. The investigation focused in particular, on the term ‘*adl*’ as it relates to God and humans. Its nature, types, role, effects on society have also been discussed. The discussions revealed that ‘*adl*’ means giving people what they are due, as it also revealed that, more importantly, ‘*adl*’ denotes doing justice to self by recognising the covenant humans entered into with God. The research has also revealed that the term ‘*adl*’ as contained in Q.16:90 means *lā ilāha illā ’llah*. In addition, an important revelation that has also been made concerns ‘*adl*’ in relation to *ẓulm*. The revelation in question concerns the fact that whether relationships concern that between God and humans or intra-human or inter-human relationship, once one does good or wrong, in reality, the effect is on one’s own soul as Q.17:7 teaches.

Finally, the above discussions also revealed a number of relationships between the concept of ‘*adl*’, *hidāyah*, *tawhīd*, *salām* and *ṣulḥ*. An attempt will be made to examine these Qur’ānic interconnectedness in this research. The discussion in the next chapter, will focus on the Qur’ānic concept of *ṣulḥ*.

Chapter Six: Investigating the Qur'ānic Concept of *Ṣulḥ*

In the previous chapter, reference was made to the relationship that exist between the Qur'ānic concept of *ṣulḥ* and that of *ʿadl*. This Qur'ānic-based relationship is in respect of Q.49:13 as well as in relation to humans as God's *khalīfah* as suggested by Kamali (2006). Vicegerency is believed to have a purpose which in the opinion of Drammeh (2009) is to ensure the prevalence of *salām*. Conceptual relationships therefore exist not only between *ʿadl* and *ṣulḥ* alone, but also between these two Qur'ānic concepts and *tawḥīd*, *hidāyah* and *salām*. An attempt is made to briefly dwell on such a relationship in this chapter. In addition, an understanding of the conceptual relationships that exist between the Qur'ānic concepts of *ṣulḥ* ('reconciliation') and *ʿadl* is contained in Al-Faruqi's (1995) suggestion that among the themes that the Qur'ān speaks of include that of *iḥsān* ('imperative of goodness') and *ʿadl*. Al-Faruqi believes that these are the themes referred to in Q.16:90. The relationship that exists between these two concepts in the researcher's view, could be linked to the definitions given to *ṣulḥ* by Chittick (1990) which include soundness and goodness. The goodness being referred to, is associated with the literal meaning of *ṣulḥ* given to it by the above writer, which he said is to make things good. However, in a conflict situation or setting, to establish *ṣulḥ*, is to bring about reconciliation between opposing factions.

From the above, the role of *iḥsān* in promoting *ṣulḥ* is revealed in the definition given to the term by Chittick. Its relationship with *ʿadl* as contained in Q.16:90 has also been established in the suggestion made by Al-Faruqi (1995) with regards to the themes that the Qur'ān is said to have spoken about as referred to above. One can therefore argue that, the concept of *ṣulḥ* has a relationship with the concepts that have already been discussed in the previous chapters in this research. Such themes include the concept of *hidāyah*, *salām* and *ʿadl*. All these concepts as our previous discussions have shown, are *tawḥīdīc*-based concepts as their foundation is based on the Unity of God. The same could be said of the concept of *ṣulḥ* as in the opinion of Chittick (1990), by submitting ones will to that of Allah, one gains safety from *fasād* ('corruption/destruction'), deviation and error. In his view, submission to the Will of God (*tawḥīd*) brings about peace in the sense of both *salām* and *ṣulḥ*.

In order to examine the important role played by the Qur'ānic concept of *ṣulḥ* in achieving *salām*, it is important to define the term *ṣulḥ* both lexically and technically. These definitions will help in the understanding of what the term means. It will also attempt to argue about the existence of Qur'ānic conceptual relationships between the various concepts already discussed in this research above and how such relationships promote the nurturing of and the

establishment of the ‘*adl*’ (‘justice’) that humankind has been tasked to establish by Allah as His *khalīfah*.

6.1 The Meaning of *Ṣulḥ*.

The term *ṣulḥ* will be defined both lexically and technically in what follows:

6.1.1 The Lexical Meaning of *Ṣulḥ*

According to Waḥbah (1985), lexically, *ṣulḥ* means discontinuation or suspension of hostilities. The term *ṣulḥ* which has a Qur’ānic root, can be traced to an Arabic verb *ṣaluḥa* or *ṣalaḥa*. The online version of Edward Lane’s Arabic English Lexicon defines *ṣulḥ* as peace, reconciliation or agreement after contention. It added that the saying *waqa’a baynahumā ṣulḥun* means peace or reconciliation took place between two individuals/entities.

6.1.2 The Technical Meaning of *Ṣulḥ*

Khadduri (1997) has it that, *ṣulḥ* represents an abstract noun from the verb *ṣaluḥa* or *ṣalaḥa* which means to be righteous or sound. In Islamic law, it denotes the idea of peace and reconciliation. Waḥbah (1985) also added that in Islamic law, *ṣulḥ* denotes a treaty put in place with the intent to end disputes. The Ḥanbalite are said to define *ṣulḥ* as a treaty through which reconciliation between two differing parties is reached.

From the definition given to *ṣulḥ* both lexically and technically above, reconciliation could be said to have a Qur’ānic relationship with *salām* and ‘*adl*’ as its definition as goodness is said to be referred to in Q.16:90 which represents a command by God to humans as His *khalīfah* to establish ‘*adl*’ on earth. This is in line with Drammeh’s (2009) suggestion that working towards *iḥsan* (‘goodness’) is one of the responsibilities of being a *khalīfah*. In addition, because *ṣulḥ* is associated with a number of qualities such as the virtue of peace and goodness, one can argue that because such qualities represent themes and concepts in the Qur’ān and are associated with reconciliation, undoubtedly, the reward for promoting *ṣulḥ* as in Q.4:114 is of high value. Finally, one’s attention is also drawn to the fact that because *ṣulḥ* is also defined as peace and goodness, there is therefore a relationship between reconciliation, *hidāyah*, *salām* and ‘*adl*’. An attempt will be made towards clarifying these relationships in the section entitled Conceptual relationship between *hidāyah*, *salām*, ‘*adl*’ and *ṣulḥ*.

6.2 Types of *Ṣulh*

The research reveals that, *ṣulh* from a Qur'ānic conceptual point of view, is of two kinds. The highest form of *ṣulh* is divine. This type of *ṣulh* which is religious (spiritual), occurs between Creator and creation in which the latter is the one who seeks to reconcile with the former. Reconciling with the former is necessary once the latter does something contrary to Divine guidance. A good example is what transpired between God and Adam as couched in Q.2:35-37. In this verse, Adam and his wife are told to live in the Garden (*jannah*) and could eat from any tree of their choice. They were however warned against going near a particular tree. But they were waylaid by Satan. As a result of this, they acted contrary to God's command and *hidāyah*. They were also informed by God that by going near that tree, they will be considered wrongdoers. Once they acted contrary to God's command and *hidāyah*, they were removed from the state of harmony, peace and goodness in which they were in. There was therefore the need to reconcile with God in order for them to be reinstated to their former state. Adam is said to have received words from God in relation to the acceptance of his *tawbah* ('repentance').

Attention is drawn to the fact that in the verses above, it was made known to Adam and his wife that going near the tree would make them wrongdoers. This is where the above Qur'ānic resources are seen to be related to *ṣulh* as one of the meanings of the term is goodness and the opposite of wrong as referred to in the above verses is good.

The only way to win God's favour after failing to heed His command was to reconcile with Him through *tawbah*. The last part of Q.2:35-37 suggests that God who is The Most Merciful, accepted Adam's repentance. This is said to represent reconciliation between a creature and his Maker. Esack (2003) referred to this kind of reconciliation in his discussion of religious dimension of reconciliation in the South African context. He suggested that before Muslims embark on a journey to Mecca to perform hajj, one unwritten condition of this ritual is that the one who intends to go on the pilgrimage goes to people he may have wronged to seek *maghfirah* ('forgiveness'). In line with the above, Esack believes that, once one is going to meet his/her Lord during the pilgrimage, an individual cannot go and reconcile with God until s/he has reconciled with those s/he has had dealings with in order to ask for *maghfirah* for all the known and unknown wrongs.

The second type of *ṣulh* could be termed inter-human *ṣulh*. It takes place between humans who are either enmeshed in a misunderstanding or any situation which promotes unhappiness, between those engaged in a conflict or between adversaries. The first kind of inter-human *ṣulh*

is what is referred to in Q.4:128 which speak of the preference of a peaceful settlement or *ṣulh* in the event of a woman fearing alienation or high-handedness from her husband.

The second type of inter-human *ṣulh* is mentioned in Q.49:10 in relation to making peace and reconciliation between two contending believers according to the translations of Abdel Haleem (2010, 515) and Yusuf ‘Ali (2001, 1341). Because this particular Qur’ānic resource speaks of making *salām* and *ṣulh* among believers, some people could suggest that Qur’ānic resources on reconciliation only promotes *ṣulh* among Muslims. But reference could be made to Q.4:114 in which reconciliation is not limited to believers alone but extends to Muslims and non-Muslims alike i.e it is extended to all of mankind. The above Qur’ānic resource could be used as an example of reconciliation in a conflict setting such as a Muslim-Muslim conflict setting or in the context of Muslim-non-Muslim conflict setting.

Having explained the types of *ṣulh* above, the researcher will now attempt to highlight the purpose of *ṣulh*.

6.3 Purpose of Ṣulh

In the opinion of Khadduri (1997), the purpose of *ṣulh* is to bring hostilities and conflict to a stop among believers in order that, they may conduct their affairs in amity and peace. However, in a non-Muslim-Muslim relationship, the purpose of *ṣulh* is said to relate to the suspension of fighting between them in order to establish *salām*. This exercise is termed *muwāda‘a*.

From the definition of *ṣulh* as *iḥsān*, one also identifies another dimension of the purpose of reconciliation related to the role of humans as God’s *khalīfah* which carries with it a moral responsibility. In relation to this moral responsibility, humans are under obligation, according to Drammeh (2009) to work towards *haqq* (‘truth’), ‘*adl* and *iḥsān*. This particular aspect of *ṣulh* alludes to the relationship once again that exist between *ṣulh*, *hidāyah*, *salām* and ‘*adl*. The relationship between *ṣulh* and all these concepts is inherent in the fact that the role of *khalīfah* is to disseminate prosperity and *salām* as Drammeh (2009) hinted. Such a relationship is also in regards to the fact that being a vicegerent according to ‘Ali Nadwī (2005) also involves ‘*adl*, equity and love for the whole of humankind. The relationships in question are couched in the command by God to humans as contained in Q.16:90 to establish ‘*adl* and *iḥsān* on earth. The latter being one of the definitions of *ṣulh*.

These discussions revolve around the purpose of *ṣulh*. The concept of *ṣulh* emerges out of the concept of God as the Creator of the universe who through a divine injunction has ordered humans to organise the universe in a harmonious and just manner.

The discussions also point to the fact that the purpose of *ṣulḥ* is to bring about *salām* while eliminating misunderstanding between two believers. It also draws attention to the fact that *ṣulḥ* is also meant to suspend non-Muslim-Muslim hostilities and conflict whilst providing a platform for *salām*.

The significant role that *ṣulḥ* plays in organising a just social order is recognised in the value that is associated with the reward for people engaged in reconciliation efforts. Their reward which is couched in Q4.114 underlines the value of engaging or promoting the exercise of reconciliation not only between believers, but between people in general in the eyes of God.

Having discussed the purpose of *ṣulḥ* above, the researcher will now attempt to discuss the significance of promoting *ṣulḥ* in society as it carries a rich reward.

6.4 The Value of Ṣulḥ in the Qur’ān

The value of *ṣulḥ* as expressed in Q.4:114 cannot be overemphasised. Those who are engaged in reconciling people, doing so in order to please God, are promised a reward which has a high standing as mentioned in the aforementioned verse.

In Q.4:107-113 which are verses that precedes Q.4:114, God requests of the Prophet Muhammad not to be an advocate for those who betray *amānah* (‘trust’). He (Prophet Muhammad) is also requested not to represent those who betray their own souls or commit crime. Such people are described as those who try to conceal their actions. It is however said that such people cannot hide from God.

In the verses above (Q.4:107-113) the Prophet Muhammad is also told that but for God’s *rahmah* (‘mercy’), the people who have been referred to as those who commit crime, would have tried to waylay him from the right path. But they cannot succeed in that as they are only said to be harming themselves. Having mentioned this, the value of *ṣulḥ* is then referred to in Q.4:114 where God clarifies that there is no good in most of the secret talks that the people being referred to in Q.4:107-13 are engaged in. Instead, there is good only in commanding charity, *ma’rūf* (‘good’) and *ṣulḥ* between people. It is also revealed that those who reconcile people for the purpose of seeking the pleasure of God would be rewarded richly. Both Abdel Haleem (2010) and ‘Abdullah Yūsuf ‘Alī (2001) hold the same view with regards the meaning of these verses. The latter however highlights in a footnote, instances where secrecy as referred to in Q.4:114 which is said to be an evil deed could be permissible. One of the areas where secrecy could be allowed include the context where the delicate question of *ṣulḥ* in which

parties involved in a quarrel may be touched by making public such delicate matters but will agree to the influence of an individual acting in secrecy.

The place of *ṣulh* is also highlighted in the fact that Islam has permitted the concealment of bad words of an individual said about another person. In the opinion of Al-Qradāwī (2003), a mediator is allowed by Islam to conceal the bad words of a person said by another individual for the purpose of promoting *salām* and *ṣulh*. At the same time, it allows him to add good words that may not have been said by any of the disputants. Such an act, it is said, is not considered as lying. This aspect of adding good words is said to be in line with Prophet Muhammad's tradition in which he is quoted to have said that any one who is engaged in promoting *salām/silm* ('peace') between people and says what is good or adds something good is not considered a liar.

The place of *ṣulh* has also been alluded to in the way God refers to its preference to the possible continuation of friction, rancour or misunderstanding in the context of a sour relationship between a wife and her husband, when the former fears alienation or ill treatment as proposed in Q.4:128 in the saying *wa al ṣulh khayrun*. Here, it is noted that just like God refers to the preference of the future life or life in the hereafter of a believer, as contained in Q.93:4 over the present life in the saying *wa la al-ākhiratu khayrun laka min al ūlā*, choosing to reconcile or forging a peaceful settlement in the event of a possible misunderstanding between a couple (not a believing couple per say), is undoubtedly the better option as evident in the saying *wa al ṣulh khayrun* in the verse above.

In the discussion above, it is revealed that engaging in *ṣulh* has a high standing in the Qur'ān in that those who are engaged in promoting reconciliation with the sole aim of pleasing God, are immensely rewarded. The value or high position being referred to is closely linked to the significance of *ṣulh*, which is meant to promote *salām* in society. The promotion of *salām* in the opinion of Drammeh (2009) is one of the role of humans as God's *khalīfah* on earth.

The question one may ask is: if the purpose of *ṣulh* is for the nurturing or promotion of *salām*, and engaging in it (*ṣulh*) is praiseworthy and at the same time carries a reward worth obtaining, why are some Muslims not taking such an opportunity [especially in today's challenging climate where the world's media broadcast the brutal, unpleasant and barbaric acts of some people who are identified as Muslims, because they always shout *Allah Akbar* ('God is Greater') after killing a fellow human being] to promote *ṣulh* and *salām* in order to avail themselves the opportunity of benefiting from the reward of engaging in reconciliation. This is even more so when there exists a bulk of Qur'ānic resources on *hidāyah* as already discussed

in the section titled Qur'ānic Guidance in Context in this research, to guide humans on how to conduct their lives.

One could attempt to answer this question by linking it to the argument advanced by AbuSulayman (2011) in regards to the fact that the reality being lived by Muslims seems to be at complete variance with the message of *hidāyah* contained in the Qur'ān. AbuSulayman calls for a return to Qur'ānic values through the understanding of and subsequent governing of the conduct of Muslims by Qur'ānic worldview. This is because he believes that all aspects of the longings of the heart of humans is contained in the Qur'ānic worldview.

The researcher attempts here to offer a summary of AbuSulayman's (2011) explanation of what is meant by Qur'ānic worldview.

6.5 The Meaning of Qur'ānic Worldview

First, Qur'ānic worldview concerns an 'ethico-*tawhīdic*', positive as well as purposeful view of the world and those inhabiting it, which reflects the healthy, well-balanced human *fiṭrah* that God puts in humans. Such a worldview has certain basic elements such as monotheism (*tawhīd*), being positive, having a purpose, promotes responsible stewardship of the earth [on the part of humans as God's *khalīfah*] and its resources, and finally, it is said to be in line with human *fiṭrah*.

Second, the goal of such a worldview is aimed at creating a consciousness of the elements that go to form sound human nature. AbuSulayman (2011) believes that, it is only through such awareness that humans possess the *hidāyah* they need in order to achieve self-realisation at the communal-individual level. He added that true self-realisation has to do with the capability to respond in a moderate fashion, to the demands of the various impulses and needs of humans, while simultaneously exploring the horizons of human existence in all of its creative and spiritual dimensions.

Third, commenting on the role and significance of the Qur'ānic worldview in the lives of Muslims, AbuSulayman suggested that a Muslim who comprehends the Qur'ānic worldview will live in harmony with his God-given *fiṭrah*, which is essentially good. It thus follows that such a person will love God who represents perfection and supreme purity, truth, '*adl*, *raḥmah* ('mercy') and *salām*.

Finally, AbuSulayman pointed out that, from the above discussion of the Qur'ānic worldview, one begins to visualise what its implication would be for human's social institutions by applying

concepts of the Qur'ān starting with the concept of mutual consultation, *'adl*, charity, the doing of (*iḥsān*) good, and purification. Once this is done, a challenge is posed to the superficial view held by some, which merely sees the Qur'ān as a book that is only meant for recitation for the sake of receiving individual blessing and reward. In place of this standpoint, a proper understanding of the Qur'ān as source of *hidāyah* as well as a constructive spiritual worldview on which to base our lives and our society is envisaged.

Despite the availability of verses on *hidāyah* in the Qur'ān to guide humans chart the right course in terms of conduct [that would hopefully lead to the nurturing of justice, peace and reconciliation], however, human nature in the opinion of AbuSulayman (2011) is believed to be a veritable battlefield for opposing forces such as evil and good, spiritual and material, which undoubtedly makes erring and sinning part and parcel of the human experience. Rahman (1994) also expresses this in his writing and refers to it as moral tensions which may be seen to contradict each other. AbuSulayman believes that such opposing forces which include pride as opposed to hopelessness, freedom and determinism, absolute knowledge as opposed to ignorance and finally, being the benchmark for everything as opposed to powerlessness. In Rahman's view, such tensions are basic ingredients or prerequisites for proper human conduct. In addition, they also represent something to be lived with if humans are to be true religious servants of God with stable and meaningful conduct. AbuSulayman however suggests that despite the issue of opposing forces relating to the nature of humans, there is no basis for believing that in all areas of life, humans are prone to mistakes making. Even though all humans are said to be sinners, according to AbuSulayman (2011) there is no need to despair on the part of humans who have become victims of sin, and who desire and recognise the need to make amends for a number of reasons.

Firstly, despite the fact that our immoral tendencies or inclinations invites us to lean towards committing *ẓulm* ('injustice'), aggression, and indecent acts, simultaneously however, ingrained in every individual is a spiritual nature and a moral force that pushes or motivates such a person to pursue wisdom, goodness, charity, and righteousness. As a result of this, when indecent acts and aggression are committed, the conscience of sound-minded people as well as their spiritual affinities condemn them for the negative acts committed.

Secondly, the need not to despair is also associated with the fact that the struggle that takes place between the forces of goodness and evil within the individual can best be handled by supporting the latter in the soul rather than despair. Above all, the Creator who is said to have imbued humans with virtue and *taqwā* ('God consciousness') as well as moral failings, is the Most Merciful, Most Gracious and the Most Compassionate. He receives those who have

faltered due to weakness, necessity and ignorance, and who repent and shun error and sin as contained in Q.2:37; 5:39; 6:54. In AbuSulayman's opinion, the door is open to every remorseful person who repents and turn to God. Once this happens, their failings are forgiven, and such individuals have their 'sin register' (slate) wiped clean as if they never wronged.

There are a number of instances in the Qur'ān where reference is made to *tawbah*. A typical example is Q.25:68 where according to the rendering of Abdel Haleem (2010) the verse speaks of certain wrongdoings that Allah opposes such as invoking other deities apart from Him, the taking of human life which Allah has made sacred (except in the quest for 'adl), nor commit adultery. Those who engage in such evil practices incur penalties which will be doubled on the day of Reckoning. However, those who repent, believe and do good deeds, their evil deeds are replaced by good ones by God. This is because God is Most forgiving, Merciful.

It should be noted that *tawbah* according to Q.4:17-18 is for those who do evil out of ignorance, repent thereafter, and mend their ways. It is however not for those who continue to get engrossed in the doing of evil until death comes to them or die defiant.

A number of Qur'ānic verses such as Q.2:37; 3:89; 4:146; 5:39; 6:54 speak about the importance of making amends and putting things right after failings or wrongdoing. Attempts at making amends or finding an amicable solution to conflicts or putting things right has a relationship with *ṣulh*. Amending one's ways relates to reconciling with God in terms of repenting and making amends for failings or engaging in evil acts or with fellow humans by putting things right or resolving conflicts amicably. The relationship being alluded to is due to the fact that true reconciliation in the opinion of Esack (2003) must contain within it, an element of willingness to forgive as well as carry within it visible demonstrations of commitment to make amends.

A critical examination of the value of *ṣulh* above has revealed that its purpose is for the achievement of *salām*, a responsibility humans accepted when God made them His *khalīfah* on earth. The discussion also revealed that engaging in *ṣulh* is worthwhile because of the Godly reward attached to it. Themes such as *raḥmah*, *ma'rūf*, *maghfirah*, *shūrā* and *tawbah* have been found to have a relationship with reconciliation. An attempt will be made to highlight such relationships under the section entitled themes emerging in this research.

Finally, the discussion also revealed the Qur'ānic worldview's role in promoting *ṣulh* with regards to the application of Qur'ānic concepts such as *shūrā* ('mutual consultation'), 'adl, charity, and *iḥsān* on human social institutions. An attempt will also be made to discuss examples of practical aspects of *ṣulh* in light of how the Prophet Muhammad conducted himself.

This is because he is said to be the embodiment of the Qur'ān⁵⁶ as suggested by AbuSulayman (2011, 32) as he refers to a narration in which Sa'd ibn Hisham once asked 'Āishah to tell him about the character of the Prophet Muhammad. Her answer was 'His character was the Qur'ān'. An example explaining how the Prophet Muhammad engaged in the exercise of reconciliation as well as other examples involving how certain aspects of human conduct representing high levels of *maghfirah* and *rahmah*: two themes seen to be associated with *ṣulh* could help pave the way for reconciliation once applied to the everyday human interaction.

6.6 Ṣulh in Practice

In this section, the researcher attempts to present examples of how efforts at reconciling people made reference to religious dimensions in relation to Qur'ānic resources involving themes associated with the Qur'ān that could raise people's consciousness about the essential nature of *ṣulh* in domestic and non domestic conflict settings. Because the life of the Prophet Muhammad is believed to represent the best pattern of conduct 'Qur'ānically', his procedure in dealing with the issue of *ṣulh* would, without a doubt, have been in consonance with the teachings of the Qur'ān. Hence, the need to present or offer an example in which he attempted to deal with the issue of reconciliation. First, a critical look at the Qur'ānic resources on *ṣulh* such as Q.4:35; Q.49:9 reveals that the above verses could be referred to as the only ones in the Qur'ān on *ṣulh* in which a procedural approach to reconciliation seem to have been suggested. When in Q.49:9 and subsequently in Q.49:10 it is enjoined that attempt at *ṣulh* should be made between believers when quarrels arise as in Q.49:9, only a skeletal outline as to how this should be conducted is offered in this verse in question but not in Q.49:10. However, in Q.4:35 which refers to a domestic context of *ṣulh*, the invitation of two arbiters, one from each of the two parties (the couple), referred to in the above verse, suggests a procedure on how to attempt to deal with issues surrounding *ṣulh* should be handled once the two parties wish for *salām*.

Second, the need to allude to Prophet Muhammad's procedure in dealing with the issue of *ṣulh* is also significant since he was said to embody the Qur'ān.

As far as the above is concerned, a narration in *kitāb al ṣulh* of Ibn Hajar's (1986) *fath al bārī* mentioned that, the Prophet Muhammad in the company of some of his *ṣaḥābah* ('companions') went on a mission to try to reconcile between some members of the tribe of *banū amr bin awf* who had something going on between them. The Prophet Muhammad had not yet returned when Bilāl called the *ādhān* '(the call to Muslim prayers)'. Due to the absence of Prophet

⁵⁶ His conduct is also believed as contained in Q.33:21 to be the best model/example or pattern of conduct as in *laqad kāna fī rasūl Allah uswah al ḥasana*

Muhammad, Bilāl suggested to Abu Bakr to lead the prayers. Abu Bakr agreed, but the Prophet Muhammad then entered the mosque. Noticing this, Abu Bakr who was about to lead the *ṣalāh* ('Muslim ritual prayers') then asked the Prophet Muhammad to do so, and he did. After the *ṣalah*, the Prophet Muhammad asked Abu Bakr why he declined to lead the congregation when he (Prophet Muhammad) requested him to do so. Abu Bakr replied saying 'it is not incumbent on the son of Quḥāfah to lead prayers in your presence.'

Third, an example of how *raḥmah* ('mercy') plays a role in promoting *ṣulḥ* is cited in Herbert (2006), who quotes Abu-Nimer and Groves to have narrated a story which took place in the West Bank city of Hebron in Palestine in 1989. The story is seen to underline the role of religion in reconciliation. The story line tells of the killing of a stone-throwing Palestinian youth by an Israeli patrol. Subsequently, a member of the patrol became isolated from his colleagues. He found himself engulfed by an angry mob. Frightened as he was, he banged on the door of the nearest house with the butt of his rifle. A woman allowed him in and served him coffee. The boy who was shot and killed was this woman's son. The story is said to have been told to a researcher by a Palestinian man who was asked about the role of religion in the Palestinian *intifādah*⁵⁷. The man's initial explanation was that religion and culture helps them to preserve their humanity.⁵⁸ He narrated the story when he was prompted to explain the role of religion and culture in the preservation of humanity. He added that the same soldier who killed the youth could return and the woman would serve him coffee again.

The above story is said to illustrate the significance of religion and religious-based practices which reveals the commonalty of humans as mentioned in Q49:13 and the possibility of relationship transcending the political, physical and military barriers that draws a line between Israelis and Palestinians.

In another story involving an attempt at reconciling the Dagombas and Konkombas, who represent two of the tribes living in the Northern region of Ghana, and who were engaged in a war, Assefa (2001) mentioned that even though religion is said to constitute one of the main sources of contention, reference was made to the role of religion in efforts at reconciling the disputing tribes. This is because while the former tribe is predominantly Muslim, the latter is predominantly Christian. Assefa mentioned that the initial attempt at reconciliation was dotted with accusations and counter accusations. However, after referring to the religious dimension of reconciliation, and in particular, the presentation of peace and reconciliation as a paradigm,

⁵⁷ In *Islamic Threat: Myth and Reality*, Esposito defines *intifada* as uprising, as in the Palestinian *intifada*.

⁵⁸ Q.2:179 alludes to the saving of life. The verse has it that, in the law of *al qīṣās* ('equality'), for the purpose of individuals who possess understanding as well as restrain themselves, there is the saving of life.

it is believed that both the Muslims and Christians came to acknowledge that reconciliation with God in their respective faiths means reconciling with other humans. Reference was made to the fact that humans have been created in the same image of God and therefore need to honour each other.

In the above, a critical look at the practical examples of how the issue of engaging in *ṣulḥ* in times of misunderstanding or conflict have been dealt with by the Qur'ān, the Prophet Muhammad's own procedure in one particular case, as well as various ways in which attempts at reconciling people has led to the revelation of themes and concepts that have a relationship with *ṣulḥ* such as *rahmah*, *maḥab'bah*, *maghfirah* and *dhikr* as well as the role of such themes and concepts in achieving *salām* and *ṣulḥ*.

It has also alluded to the role of religion in promoting reconciliation, but which is sometimes relegated to the background. One of the reasons for this relegation, is believed to be related to the under representation of minority religions in the composition of Truth and Reconciliation Commissions (TRC) as in the case of South Africa. Esack (2003) thinks that minority religious communities did not contribute towards the course of *ṣulḥ* as TRC in South Africa during the apartheid regime was seen as a Christian process. As a result it was not an issue within the Muslim community and nobody spoke about it.

It is therefore significant to have a balanced representation in relation to the composition of TRCs. Representation should be on the basis of the population of a given faith group, tribe or people belonging to any particular group identifying itself as a body in the representation of Truth Commissions. This is important so that all such groups can contribute religious-based/group-based input towards reconciliation efforts. Mahdi and Haque (2003) believe that religion can still bring *salām* and 'adl into this world. Their suggestion is based on the fact that religious values are capable of controlling people's offensive thought processes.

6.7 Ṣulḥ and Emerging Qur'ānic Themes

The examination of the Qur'ānic concept of *ṣulḥ* as well as the discussion of the concept by other writers has touched on a number of themes and concepts that have a relationship with the concept of *ṣulḥ*. All these themes could be said to have a Qur'ānic origin, which, if applied to the everyday conduct of humans, could promote the attainment of *ṣulḥ* which will in the final analysis, lead to the achievement of *salām* in society. The above themes in addition to the role of religion in promoting *ṣulḥ* which other writers have discussed in their writings, in relation to the subject of peace, justice and reconciliation, shall now be considered.

First, a critical examination of the Qur'ānic resources on *ṣulḥ* such as Q.8:1; 49:9, 10; 4:114, one observes the emergence of themes such as *tawḥīd*, *taqwā*, '*adl*, *iḥsān* and *ma'rūf*. All these themes are found to be significant in promoting *ṣulḥ* on one hand, and on the other, they are related to the concepts that have already been discussed in this research.

In Q.49:9 those engaged in *ṣulḥ* are called upon to reconcile between believers as they *mu'minūn* ('believers') are said to be brothers. The verse went on to say that if one of the two disputants (who are believers), is seen to be an oppressor, such a person should be fought until s/he submits to the command of Allah. In the above verse, '*adl* and *iḥsān* could be said to represent two of such commands. This is because in Q.16:90 Allah's command to humans is for them to promote '*adl* and *iḥsān* ('benevolence'). *Iḥsān* on its part is related to *ṣulḥ* because in Al-Maurid (2002, 699) the term *ṣaluḥa/ṣalaḥa* which is the root word from which *ṣulḥ* originates is defined as to be good, right or righteous. Arguably, these are virtues which could lead to the promotion of divine *ṣulḥ* which could affect inter-human *ṣulḥ*. *Ma'rūf* which appears in Q.49:9 is lexically defined as *iḥsān* ('goodness/amity') which could be said to be related to *ṣulḥ* as the concept is sometimes defined and rendered as to put things right. As far as *tawḥīd* is concerned, its essential nature to *ṣulḥ* and *salām* cannot be overstated. Chittick (1999) is of the view that the implications of an individual submitting her/his will to that of God is that s/he gains safety from *fasād* ('corruption'), deviation and error. In addition, such a person is also integrated into *tawḥīd* ('Divine Unity') and hence into Godly harmony. Finally, the result of submitting to God is said to bring about peace in the sense of *ṣulḥ* and *salām*.

Al-Attas (1995) defines *taqwā* ('piety') when it relates to being mindful of God as reverential awe of the majesty of Allah. He suggested that, it represents advertent activity meant to guard against disobedience by engaging in righteous conduct in line with virtue resulting in '*adl*. In line with this, those engaged in the exercise of reconciliation are requested to be mindful of God as in the saying *wa al taqū Allah* as couched in Q.49:10 in the way they conduct the affairs of *ṣulḥ* by maintaining harmonious relations among themselves.

Apart from these themes representing Qur'ānic resources which have a relationship with *ṣulḥ*, other themes which are connected with the process of reconciliation have been noted in the writings of others who have also discussed the subject of '*adl*, *salām* and *ṣulḥ*.

First, Chittick (1995) engages a discussion of *tawḥīd* in which he associates this concept with God's peace which he said is related to His Oneness and attributes which represents the source of *salām*. He also considers themes such as *raḥmah* which he believes is closely related to

attributes such as *tawhīd*, *ihsān*, bounty, *hidāyah*, *maghfirah* and equilibrium. In addition, he also referred to themes such as *fasād* and *tawbah*.

On *fasād*, *tawbah* and *hidāyah*, Chittick suggested that when people cause *fasād*, the only remedy to this is *tawbah*. He also suggested that the former takes place as a result of neglecting God's *hidāyah*. Closely related to the issue of failure to follow God's guidance is the fact that when people disobey God's *hidāyah* and instead follow their own whims, they are acting as gods on earth. The result of this is *fasād* on earth as well as the dismantling of the kingdom over which humans are made *khalīfah*. In Chittick's opinion, the only thing that keeps the earth's crust intact despite human's rejection of divine command, which also represent their attempt to embrace the wrath of God, is *rahmah*.

Further to this, Chittick (1999) forges a relationship between *hidayah*, *salām* and *ṣulh* when he said that *salām* is a derivative of Islam (peace). This, in his view, literally means to be safe or free from something or gain peace in regard to it. The implication of this is that, by submitting one's will to that of Allah, an individual gains safety from *fasād*, deviation and error. The same submission (*tawhīd*) promotes *salām* in peace and *ṣulh* sense.

Finally, he believes that to achieve *salām* in this world and in the hereafter, individuals must follow God's *hidāyah*.

Second, in his discussion of the Islamic concept of 'adl and *ṣulh*, Esack (2002) refers to the concept of human commonalty Q.49:13 and *rahmah*. According to him, the former forms the basis for the latter. He added that despite the need for *rahmah* ('compassion'), one should not be prisoner to the language of the God of love which he believes has become the strategy for much of Western conservative Christianity for avoiding basic issues of *ẓulm* ('injustice') and poverty in a social setting that debars ordinary people from experiencing the love of God in real terms in their daily lives.

In a nutshell, what Esack is highlighting is the fact that *rahmah* should not be at the expense of 'adl whilst *ẓulm* is allowed to thrive.

Esack however sees a relationship between *ṣulh* and 'adl in the context of South Africa as he argues that even though South Africa at the time he wrote, needed healing and reconciliation, *ṣulh* however was meaningless without 'adl.

Third, Assefa (2001) in his discussion of the conflict situation in Northern Ghana between the Dagomba and Konkomba tribes referred to the concept of human commonalty disclosed in

Q.49:13; 20:55 whilst Herbert (2006) referred to Qur'ānic resources such as Q.49:10; 42:37; 42:40 as well as the concept of *maghfirah* ('forgiveness'). Although Q.42:37 speaks of *shūrā* ('mutual consultation'), it also touches on the characteristic qualities of certain individuals who shun greater sins and indecencies of gross magnitude. Such individuals, when they are angry, are said to resort to *maghfirah*. Q.42:38 on its part also speak of the characteristic qualities of the above individuals who are said to respond to their Lord as well as keep up the prayers. In addition, they also conduct their affairs on the basis of *shūrā*, and give out of what God has provided them to others.

Q.42:40 discusses the relationship between *ṣulh* and *maghfirah* where it mentions that harm should be recompensed by harm equal to it. However, those who forgive and put things right will have their reward from God.

Fourth, both Abu-Nimer (2001) and Ramsbotham et al (2008) have made reference to *shūrā* and *maghfirah* in their discussions of the issues relating to 'adl and conflict resolution. The latter suggests that as far as *ṣulh* is concerned, *maghfirah* is seen as a favoured concept in the case of apology and remission. Abu-Nimer on his part, believes that even though methods of dialogue are sometimes criticised in certain contexts, they are however said to form influential ways of arriving at *ṣulh* between groups engaged in conflict. He added that for parties to reconcile their relationships, engaging or carrying out genuine dialogue is a necessary condition.

Fifth, 'Abd al 'Ātī (2002) assumes a similar position and goes further to refer to the relationship that exists between *ṣulh* and *maghfirah* making reference to Q.42:36-40. At the same time, he states that the reward of one who forgives and makes reconciliation is with God.

Sixth, Akram (2002) in his discussion of the theme of *ṣulh* refers to religion as a platform for *ṣulh*. He suggested that where there is understanding and acceptance of each other's religion, *ṣulh* can be nurtured. He laments that it is not a good term in itself that tolerance or toleration have become buzz words in relation to the intrinsic value surrounding the reconciliation and dialogue debate. This is because one only tolerates something which is essentially not desirable but is resigned to somewhat reluctantly. In line with this, he argues that an individual only tolerates her/his enemies, but rather accepts his/her friends. He added that because acceptance gets energised only through understanding, accepting the religion and civilisation of others takes place only from the point of view of comprehension of the religion and civilisation of others. For example, if one perceives the religion of others to be of value, (as a result of

understanding) one is able to advance the notion of reconciliation among religions leading to reconciliation among civilisations.

According to Akram 2002, *tawhīd* ('Unity') and not uniformity constitutes the basis for inter-civilisation dialogue. This is because even though different cultures live together in any civilisation, they are united in one whole via a religious tradition.

The writer is also of the view that, unity as a principle resides in its perfection with the Divine Grace. The said unity serves as the ideal for Allah's *khalīfah* on earth. This principle, which without exception, is most essential in realising universalism is embedded somewhere or other, in all primordial traditions.

Finally, emerging themes from Vania's (2003) discussion of the Qur'ānic concept of *ṣulh* include *rahmah*, *salām* and '*adl*. Vania's idea of *ṣulh* means that people are interested in coming together on the basis of *rahmah*, positive but not negative self-interest. In his opinion this would lead to *salām*. He believes that this represents general human and not only the Islamic view of reconciliation.

On Qur'ān and *ṣulh*, he referred to Q.6:54 which refers to the fact that God is always ready to forgive those who when they do wrong inadvertently, repent and mend their ways.

Vania finally suggested that attempts to reconcile people by dealing with what has gone wrong as far as conflict is concerned, should be dealt with on the basis of '*adl*. In his opinion, if much justice is not done, it would lead to several problems.

The inter-relatedness and inter-connectedness between the Qur'ānic resources on *tawhīd*, *hidāyah*, *salām*, '*adl* and *ṣulh* has become clear from the presentation of the Qur'ānic resources on *ṣulh* above coupled with the critical analysis of emerging themes in the writing of authors who have discussed the subject of '*adl*, *salām* and *ṣulh* in light of the Qur'ān.

An attempt will be made to briefly discuss the relationship that exists between the Qur'ānic concept of *ṣulh* and '*adl*. A detailed attempt will be made to critically examine the Qur'ānic conceptual relationships that exist between the concept of *hidāyah*, *salām*, '*adl* and *ṣulh* in chapter seven in this research.

6.8 Qur'ānic Conceptual Relationships between the Concept of Ṣulh and 'Adl

The relationship that exists between the concepts of *ṣulh* and '*adl* is based on one hand, on definition, and on the other, such relationships are based on '*tawhīdīc*-Qur'ānic' inter-

connectedness or what Abdul-Raof (2012) calls thematic relatedness or conceptual sequentiality in the Qur'ān.

As far as the first is concerned, the relationship between *ṣulḥ* and 'adl is justified as the former is technically defined by Khadduri (1997) as to be righteous or good. In addition, Chittick (1990) suggest that among the meanings of *ṣulḥ* those of goodness (*iḥsān*) and soundness are included.

As far as the second is concerned, the *tawḥīdīc*-Qur'ānic relationship between *ṣulḥ* and 'adl is on the basis of Chittick's (1990) suggestion that submitting one's will to the Will of Allah leads to the attainment of *amn* ('safety') from *fasād*, error and deviation. In his opinion, this submission therefore promotes peace in the sense of both *salām* and *ṣulḥ*. More importantly, the *tawḥīdīc*-Qur'ānic conceptual sequentiality that exist between the Qur'ānic concept of *ṣulḥ* and the Qur'ānic concept of 'adl is what has been alluded to in the opinion of the researcher in Q.13:25. The researcher assumes this position based on the elucidation of this Qur'ānic resource by Ṭanṭāwī (1997). A critical examination of the verse reveals themes such as *tawḥīd*, belief in Allah's Prophets and His Books. The said *tawḥīd* is linked to *al 'adl* which is couched in Q.16:90 which Ṭanṭāwī (1997) interprets to mean *lā ilāha illā 'llah*. The research reveals that, the *lā ilāha illā 'llah* being expressed stands for *salām*, which means Submission to the Will of Allah, which is said to lead to peace in the sense of *salām* and *ṣulḥ*. One other significant theme that is related to the discussion of the Qur'ānic concept of *ṣulḥ* and 'adl, which is couched in Q.13:25 include the concept of *fasād*. *Fasād* is the opposite of *ṣulḥ*. Reference to *fasād* is made in relation to the punishment that awaits those who breach the covenant that they entered into with God, in addition to causing corruption or destruction on earth. The dwelling place of such humans is said to represent the worst of abodes. In addition, such a relationship could also be traced to the fact that both *ṣulḥ* and *iḥsān* are lexically defined as good⁵⁹ and *iḥsān* appears as a Qur'ānic theme in Q.16:90. This relationship is understood from the suggestion made by Al-Al-Faruqi (1995) in relation to the virtue of goodness as one of the themes that the Qur'ān talks about, which he believes is the one being referred to in Q.16:90. It could be argued that the concept of goodness is essentially *tawḥīdīc* as it is a God-given characteristic quality.

AbuSulayman (2011) refers to this in his discussion of the significance of the Qur'ānic worldview as he said that Muslims who understand the Qur'ānic worldview will be in harmony with their God-given *fiṭrah* ('natural disposition') which is essentially good. Such people will

⁵⁹ Rohi Baalbaki, Al- Mawrid: A modern Arabic-English Dictionary (Beirut: *Dār al 'ilm li al malāyīn*, 2002), 470 and 699

automatically love God who represents perfection and supreme purity, *haqq* ('truth'), 'adl, *rahmah* and *salām*.

In addition, reference to the relationship between the Qur'ānic concept of *ṣulh* and 'adl is made in Q.7:83-85 in which themes such as offering people what they are due, which is said to be the definition of 'adl, abstaining from *fasād* ('mischief/corruption') and *iṣlāḥ* ('setting things in order'), which is also said to stand for reconciliation are mentioned.

The above relationships will be understood better with the analysis of the Qur'ānic resources on *ṣulh*:

6.9 Analysis of Qur'ānic Resources on Ṣulh

Carrying out the critical analysis of Qur'ānic resources on *ṣulh* in this section is significant as the critical examination of such Qur'ānic verses will further lead to the clarification of the meaning of the term *ṣulh* as used in the Qur'ān. At the same time, it will also aid the understanding of the meaning of *ṣulh* in relation to some of the Qur'ānic concepts such as that of *salām* and 'adl already discussed in this research.

In addition, it will also allude to the existence of other terms such as *iḥsān*, which is believed to mean *ṣulh*. What follows represents the exegesis of the Qur'ānic resources on *ṣulh*.

Q.2:182

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ

'But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between [The parties concerned], there is no wrong in him: For Allah is Oft-forgiving, Most Merciful.'

A careful examination of the interpretations offered by the various exegetes chosen to analyse Qur'ānic resources in this research, assume the same position with regards the meaning of the above verse. Their suggestion is that the verse is about a dying person writing a will. If such a person fears to make a mistake in the above, there is no wrong on the part of the one who heard or realises a mistake has been committed by a testator, to put things right, thereby reconciling between two parties.

In the opinion of Sha'rawī, if the testator inadvertently makes a testament which is not in accordance with Sharī'ah (Islamic Law), which as a result, denies the poor and near kin their due, while offering more to the affluent, this is considered a forfeiture with regards to God's intended objective. If a seeker of good reverses this, by putting it right with the intention of pleasing God, it will not be considered wrong. However, if the testator advertently makes such a mistake, putting such a sin right becomes an obligation on the part of one who notices it.

While al-Rāzī explains the meaning of the word *janafan* to mean turning away from the truth, he also added that the origin of things is in line with *al 'adl*. Bayḍāwī offers a similar explanation to the term to mean leaning towards wrong.

Q.2:224

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا
وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

‘And make not Allah's [name] an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.’

The verse speaks of the significance of giving charity, being God conscious and reconciling between people so much so that, God has cautioned humankind not to let making oaths in His name be *'urḍa* (‘hindrance/barrier’) to doing the above. All the researcher's chosen exegetes such as al-Ṭabarī, al-Rāzī, Bayḍāwī, Ibn Kathīr and Sha'rawī interpret the verse in line with the above.

Ibn Kathīr's elucidation of this verse quotes Qatāda to suggest in relation to the meaning of the verse that, people should not allow the oaths that they have taken in God's name to prevent them from doing good and being mindful of God. Such people should rather act contrary to that by engaging in good actions. Sha'rawī on his part suggests that, three issues are involved in this verse: 1. the doing of good, 2. *al taqwā* (‘being mindful of God’), and 3. *ṣulḥ*.

A theme which keeps emerging in the verses under consideration is *taqwā*, a request to humans to be mindful of God in all aspect of their conduct such as in engaging in *ṣulḥ* and *'adl*. Sha'rawī explains that this means being conscious of God by not engaging in crime in this particular context.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا
 مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا
 خَبِيرًا

‘If ye fear a breach between them twain, appoint [two] arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.’

As far as the interpretation of the above verse is concerned, our exegetes differ only on the meaning of the word *shiqāq* which appears in the verse above as well as the issue of who appoints the judge as in *fab’athū hakaman min ahlihī wa hakaman min ahlihā*.

In Sha’rawī’s opinion, the word *shiqāq* refers to what makes the couple distance themselves from each other.

In terms of the sending or appointing the judge or arbiter who will engage in *ṣulh*, while al-Rāzī believes that the one who sends/appoints the judge is the imam or his representative, Sha’rawī believes that, the ruler is the one who should send the arbiter or judge. It should be mentioned however, that, these differences in relation to the meaning of the term *shiqāq* and the issue of sending/appointing the judge or arbiter does not in anyway, affect the message contained in the verse.

The message expressed in the verse is captured in al-Rāzī’s interpretation of it which is also in line with the views of the researcher’s chosen exegetes. In his *maqātilh*, al-Rāzī mentions that, if the existence of a discord between a husband and a wife is feared, there is a need for sending mediators: one from each of the partners to resolve the issue so that it does not recur in the future. He quotes al-Shāfi’ī as saying that, the duty of the arbiter or judge in this context is to consider the key issues of *ṣulh* after investigating the truth in relation to the cause of contention. This is to determine the wish of either of the two parties, to either stay in the marital relationship or to opt out. The two judges/arbiters are together to do the right thing in terms of averting *talāq* (‘divorce’). In line with this, Sha’rawī mentions a narration on the authority of Qatāda which

has it that, the two judges are meant to determine the cheat and the cheated and are also sent for the purpose of *sulh*.

Q.4:114

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ
مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

‘In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, [Secrecy is permissible]: To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest [value].’

Three themes emerge from Al-Ṭabarī’s interpretation of this verse. These include charity, the doing of good and *sulh*. The verse reveals that there is no benefit in any secret talks except in the kind of secret talks meant to enjoin people to engage in charity, the doing of good and reconciliation. In al-Ṭabarī’s view, the reconciliation referred to in the above verse is that which concerns reconciling between two people who differ on an issue or who are enemies. Reconciliation between such individuals should be in accordance with what God has made lawful for friendly relationship to take place between them, or for them to be on speaking terms.

God promises those who enjoin people to give charity, engage in doing good works as well as reconcile between people, that, they will be rewarded in a big magnitude. This will only be on the condition that, their intention is to seek God’s pleasure. The same exegetical position is assumed by al-Rāzī, Ibn Kathīr, Bayḍāwī and Sha’rawī.

While al-Rāzī suggests that the word *najwā* which appears in the verse stands for a secret between two persons, Bayḍāwī sheds lights on the term *al ma’rūf* in the above verse, to mean all what is considered good by Sharī‘ah.

وَإِنْ أَمْرَاهُ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا
 أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ
 وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
 خَبِيرًا ﴿١٢٨﴾

‘If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.’

The above verse has already been explained under the Qur’ānic concept of peace. Once again its appearance here shows the interconnected nature of these themes and concepts.

Q.49:9

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ
 إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ
 فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
 الْمُقْسِطِينَ ﴿٩﴾

‘If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye [all] against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair [and just].’

All the exegetes chosen for analysing Qur’ānic resources in this research, do interpret this verse, to mean that believers are enjoined to reconcile between two believers who are in conflict so that they accept the ruling contained in the book of Allah, with regards the issue at stake. This acceptance is in relation to whether the ruling is either in their favour or against them. This is what represents *sulh* in accordance with ‘*adl*. It is said that if one of the two parties refuses to accept the ruling in accordance with the book of Allah, on the issue at stake, believers are asked

to fight such a person until s/he accepts such a ruling which Allah uses to judge between His creation. If however, the oppressor accepts such a ruling which God considers just between His creations, then judge between them in accordance with *al ‘adl*. This is because in the opinion of Ibn ‘Abbas, Allah has commanded the Prophet Muhammad and the believers to invite other believers in conflict, to Allah’s judgement on such an issue. The one who refuses such a ruling is considered an oppressor. In such a situation, it is said to be the right of the believing imam to wage war against the oppressor until s/he accepts God’s judgement. Bayḍāwī adds that *ṣulḥ* is tied to ‘*adl*’ because it is the most likely place of oppression/injustice as it is often the case after conflict.

Q.49:10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

‘The Believers are but a single Brotherhood: So make peace and reconciliation between your two [contending] brothers; and fear Allah, that ye may receive Mercy.’

The works of exegesis chosen for the purpose of understanding Qur’ānic verses/resources in this research, all offer interpretations for the above verse on similar lines. The subject that the verse touches on, is *ṣulḥ* and the need to deal with it in accordance with ‘*adl*. Al-Rāzī’s interpretation of the above verse captures almost all the key issues dealt with in the verse, which all the exegetes attempt to highlight.

In the opinion of Al-Rāzī the subject of Q.49:10 is guidance which represents what forms the concluding part of Q.49:9. He suggested that because of a lack of a holistic understanding of the above verse, a view could be held that the issue of *al iṣlāḥ* should be given credence only when the conflict is said to have occurred between members of a particular group. However, if the conflict is just between two persons and corruption is not prevalent, then *iṣlāḥ* does not become obligatory. Similarly, a view could also be held that, the order to engage in reconciliation in the above verse only has to do with when fighting is involved. However, if fighting is not involved and conflict only involves reviling, abusing or cursing one another, then reconciliation is not obligatory. The exegetes have focused on the mention of *bayna akhwaykum* in the verse and added that, even if the *fitnah* does not affect the entire community and the issue is not considered a significant one as in the case of fighting but the confusion between two Muslims is imminent, there is the need to strive towards *ṣulḥ*. *Al-ikhwa* in the verse is the plural

of *al akh*: representing blood/genealogical relationship. On the other hand, *al-ikhwān* is the plural of *al akh* which represents friendly relationship. The saying *in 'na mā al mu'minūn ukhwa* is said to be emphasising the command and guidance to the effect that relationship between Muslims represents a blood/genealogical relationship. This is because Islam is considered like a father. A poet has it that:

Abī al Islām lā abun lī siwāh idhā iftakharū bi Qaysin aw Tamīmī

The above in a gist means that, 'if they boast with their father who is either from the tribe of Qays or Tamīm, I have no father apart from Islam'.

Because Q.49:9 and Q.49:10 are interrelated, a question is asked as to why when *ṣulh* has to do with a group as in Q.49:9 Allah did not say *it'taqū* but rather said it in relation to Q.49:10 when it would have been more important within the context of Q.49:9. The reason for this is that, fighting between two groups has the propensity to spark corruption in general, and for all Muslims to get involved one way or the other. For this reason, all will strive towards *ṣulh*. This is why the issue has not been emphasised with the phrase *it'taqū*. With conflict between two persons, people may be reluctant, and therefore not show concern, as it did not affect them. They could even play a role in igniting and reinforcing such enmity due to a corrupt motive. Whereas the mention of *fa aṣliḥū* points to *al ṣulh*, *wa altaqū* points to what represents a safeguard from the quarrel. This is because anybody who is mindful of God would be engaged with the issue of God consciousness and not in conflict.

The above represents the interpretation offered by exegetes the researcher has chosen to analyse Qur'ānic resources in this research. Al-Ṭabarī added that because believers are brothers in the *dīn* ('religion'), when they are engaged in conflict, they should be referred to the judgement of Allah and that of His prophet.

Q.49:13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

'O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that ye may know each other [not that ye may despise [each other]]. Verily

the most honoured of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well acquainted [with all things].’

A number of themes emerge from the elucidation of the Qur’ānic resource above. These include (i) human commonalty and equality: that humankind is created from the same material, which is the quintessence of clay, and from the same male/female (ii) the need to know each other: *ta’āruf*, (iii) honour is on the basis of *taqwā*. Sha’rawī, al-Ṭabarī, Bayḍāwī, al-Rāzī and Ibn Kathīr have all interpreted the above verse, highlighting the three above themes. They also hold the same view as far as the meaning of this verse is concerned. But Sha’rawī’s interpretation is seen to capture all the above themes. He referred to the significance of *ta’āruf* and suggested that it is in the interest of humans to get to know each other because of human interdependence. He pointed out that the need for humans to rely on each other is because what is available to one may not be available to another. He gave an example where he mentioned that Europe, which reached the highest peak of civilisation and development, is dependent on the inhabitants of the desert: those who tender sheep and goats, where petrol and mountainous wealth are part of the blessed minerals and stones. Ibn Kathīr on his part, pointed to the fact that all humans are equal in terms of honour. This is due to the fact that all humans have been engineered from the same material of production (clay). Instead, preference is on the basis of *ḍīn* which is by obedience to Allah and following His Prophet. According to him, the most honourable in the sight of Allah is one who is most conscious of God.

6.10 Critical Analysis of Qur’ānic Resources on *Ṣulḥ*

The examination of Qur’ānic resources on *ṣulḥ* such as Q.2:128, 224; 4:35, 114; 49:9,10,13 reveals that such Qur’ānic resources speak of the significance of *ṣulḥ* between couples, believers and non-believers. Such verses enjoin humans to promote *ṣulḥ* unconditionally in the event of misunderstanding or conflict in accordance with the dictates of Shariah (Islamic Law), and also in accordance with *‘adl*. It also emphasises as well as cautions that, nothing should be a hindrance once people intend to do good, offer charity and reconcile between people. In addition, it also reminds humans to be mindful of Allah when they engage in the exercise of *ṣulḥ* as God is the one who put things right between people who differ on an issue or between those in conflict.

Further, the verses reveal that human equality is based on human commonalty, due to the same one material used to create all humans. That said, the difference in terms of nationalities and tribes amongst mankind is acknowledged and such differences are encouraged as a means to promote *ta’āruf* (‘the obligation of getting to know each other’). Finally, the need to be mindful

of God is emphasised in the quest for *ṣulḥ* but not limited to this concept alone. This is because *taqwā* ('being God conscious') is significant in regulating all human conduct. In this particular context, its significance is from the point of view of the fact that in the sight of God, the honour of humans is not based on family or tribal lineage but is based on *taqwā*.

6.11 Conclusion

In this chapter, an attempt has been made to critically examine the meaning of the term *ṣulḥ* as used in the Qur'ān. The lexical and technical meanings of the term have also been examined by the researcher for the sole aim of attempting to promote a better understanding of the meaning of the term on one hand, and on the other, to consider whether there exist any similarities between the lexico-technical as well as the Qur'ānic conception of the term.

The research reveals that the dictionary, technical and Qur'ānic examinations of the term define *ṣulḥ* to mean *salām*, *ṣulḥ*, righteousness, soundness and goodness. All these meanings are contained in Q.16:90.

Ṣulḥ is also said to stand for a treaty between two conflicting parties in which reconciliation is arrived at.

The critical examination of the Qur'ānic resources on *ṣulḥ* also considered the types, purpose and value of *ṣulḥ*, all of which have been examined from a Qur'ānic point of view in the above sections and require no further evaluation here. One however needs to reference themes such as *tawḥīd*, *shūrā*, *tawbah*, *maghfirah* and *rahmah*, all of which have a Qur'ānic origin, and which have been found to play a significant role in the promotion of *ṣulḥ*, leading to the achievement of *salām* in society.

It is worth mentioning that the discussion in this chapter, just like the discussions in the previous chapters of this research, has revealed the existence of Qur'ānic conceptual relationships between the concepts of *tawḥīd*, *hidāyah*, *salām*, 'adl and *ṣulḥ*, on the basis of Q.2:30; 49:10, 13; 16:90 which will form the basis of the discussion in chapter seven in this research.

Chapter Seven: Qur'ānic-Based Relationship between the Concepts of Tawhīd, Hidāyah, Salām, 'Adl and Ṣulh: A Critical Examination

In the previous chapter, an attempt was made to examine the meaning of the term *ṣulh* as used in the Qur'ān. The term has been defined to mean *salām* or reconciliation. This is said to represent an agreement arrived at following disputes. According to Khadduri (1997) *ṣulh* in Sharī'ah means reconciliation which relates to a treaty put in place to end disputes. It also means soundness or righteousness.

From the above definitions, one notices the emergence of a Qur'ānic conceptual relationship between *hidāyah*, *salām*, 'adl and *ṣulh* which form concepts that have already been discussed above in this research. Such relationships are on the basis of Qur'ānic resources such as Q.2:30; 49:13 and Q.16:90. The research also finds these resources to be significant to the discussion of the above concepts. The relationships also hinges on what follows:

First, the definition of *ṣulh* as goodness for which Al-Fārūqī (1995) is of the opinion that, the imperative of goodness which is one of the themes that the Qur'ān speaks about is the one referred to in Q.16:90.

Second, a hint in relation to the conceptual relationships above is observed on careful examination of Q.49:13. This verse highlights the fact that God created humans from a common parentage (male and female) into nations and tribes for the purpose of *ta'aruf* ('so that humans should get to know each other'). Themes that emerge on critical examination of the verse above include that of *tawhīd*, *hidāyah*, *ta'aruf*, and *taqwā*.

Tawhīd emphasises the fact that God is the Creator of the universe and all therein. Because of this, He alone is worthy of worship. In the opinion of Sarwar (2008) *tawhīd* also stands for not only the acceptance of the command of God but also putting such commands into practice. It is also said to beget *salām*. In line with this, Prophet Muhammad is sent as a final messenger and the Qur'ān represents the final book of *hidāyah*.

Thus the conceptual relationships that exists between the Qur'ānic notions of *tawhīd*, *hidāyah*, *salām*, 'adl and *ṣulh* becomes clear. Such Qur'ānic-based relationships that this research has revealed, could be said to be similar to what has been alluded to in what follows.

In the *Semantic of the Qur'ānic Weltanschauung*, Solihu (2009) quotes Izutsu (2002, 2004) in two of his works: *God and Man in the Qur'ān* and *Ethico-Religious Concepts in the Qur'ān* as arguing that, Qur'ānic vocabulary/terms such as *Allah*, *kāfir*, *Islam*, *īmān*, *rasūl* and *nabī*

represent key concepts and terms that do not stand alone. These concepts are however closely dependent on each other and derive their semantic structure as well as concrete meanings exactly from the whole system of associations. They as a result, form a network of conceptual relations. Further, he suggested that when a term or concept falls within a certain semantic category, its meaning in some cases, is influenced by a neighbouring word that belongs to the same semantic field. Such a term or concept may acquire a certain semantic value. Izutsu (2004, 27) added that, when the word's nature is such that it is used with a remarkable frequency in a particular context, which falls within the same semantic field as its antonym, such a concept or term must necessarily acquire an obvious semantic value from this frequent combination.

In relation to the interconnected nature of Qur'ānic concepts, Izutsu (2002, 4) argues that words such as *Allah*, *Islam*, *nabī*, *īmān* and *kāfir* represents important notions in the Qur'ān. These concepts, he believes, are not just there in the Qur'ān, each standing independent of one another. Rather, 'they are closely interdependent and derive their concrete meanings from the entire system of relations. In other words, they form among themselves various groups ...they constitute ultimately an organized totality, an extremely complex and complicated network of conceptual associations'.

It should be mentioned that whereas Izutsu's (2002, 2004) discussions of Qur'ānic conceptual interconnectedness are done from a semantic point of view, the discussions of Qur'ānic conceptual associations in this research, are done from a 'Qur'āno-textual-based' point of view, in which texts are provided to justify such Qur'ānic conceptual interrelationships.

However, one does not deny the fact that both Izutsu's discussion (s) and the Qur'ānic relationships of themes alluded to in this chapter, could complement each other for the sake of promoting a better understanding of how themes in this research are seen to be closely related.

In order to attempt to clarify the Qur'ānic conceptual interconnectedness between the above concepts, there is the need to refer to what these concepts mean as they will form part of the detailed examination of the relationships that exists between the concepts of *tawhīd*, *hidāyah*, *salām*, 'adl and *ṣulh*.

7.1 The Qur'ānic Concept of Tawhīd

A number of views by writers are presented here, with the sole aim of explaining what the concept of *tawhīd* stands for. The definitions offered by Al-Fārūqī (1995), Sarwar (2008) will suffice to highlight the above, and to underline the relationships that exist between the concept of *tawhīd*, *hidāyah*, *salām*, 'adl and *ṣulh*. In the opinion of Fārūqī, Muslims believe that God,

who is the Creator of this universe, is also the First Cause and the Final End. They believe that humans are God's *khalīfah* see Q.2:30, and that the *khalīfah*'s stewardship role consists, in the writer's words 'kneading and moulding the world and people into what it and they ought to be, and that not only is such service possible but the well-being and happiness of humanity depends on it'. All these represent what Islam views as the reality. Fārūqī added that Islam's first striking characteristic is that its view is entirely positive as it seems not only to enjoin *al amr bi al ma'rūf* or *ihsān* ('the doing of good'), but also trust that such moral commands can and will be obeyed.

Al-Fārūqī (1995) believes that humans by nature have the propensity to sin and thereby disobey such commandments by engaging in evil. Sarwar's explanation of *tawhīd* captures almost all the key elements contained in the definition offered by Fārūqī. He mentions that *tawhīd*, which is considered the most important element of Islamic belief, seeks to emphasise that everything on this earth is engineered by God. He provides the needs of every creature on earth and looks after them. *Tawhīd* as a concept, also suggests that God is the only source of *hidāyah* for Jinn and human beings. God is also said to be *al aw'wal* ('the First') and *al ākhir* ('the Last'), one who begets not nor is He begotten. A return to him as indicated in Q.20:55 is man's final destination after death. Sarwar also believes that *tawhīd* influences and shapes the whole course of the lives of humans.

In effect, all the above goes to confirm God's Lordship which He himself according to al-Jazāiri (2001) has offered information about. He informs humans that He is Lord as in Q.1:2, and has also reminded them of the *mīthāq* ('covenant') that He took from them when they were still unborn and in the loins of their male parent, Adam. The said *mīthāq* is indicative of the fact that humans should worship God without engaging in *shirk*.

The above discussion of the definition of *tawhīd* has revealed a number of themes that are seen to have a relationship with the concept of *hidāyah*, *salām*, 'adl and *ṣulh*.

7.2 Relationship between Tawhīd, Hidāyah, Salām, 'Adl and Ṣulh

The relationships that exist between the above concepts are many fold. Because *tawhīd* speaks of God as the Creator of all things. Information about Him being the originator of things, is contained in several Qur'ānic resources. Among such resources is Q.49:13. In this verse reference to the attribute of God as a Creator is made in the saying *Inā khalaqnākum* ('We created you') which refers to the creation of humans as already explained in the preceding section. Additionally, in Q.59:22-24 reference is also made to God, who alone deserves to be

worshipped. The same verse describes God as being free from defects and He is at the same time referred to as the one who offers security. God is also said to be the one who Created, and also invented all things.

The God who created humans is described within the concept of *tawḥīd* as the only source of *hidāyah*. Nasr-Allah (1998) also describes God as the source of *salām*. And because God is viewed or perceived as the source of *salām*, and is always present and will continue to be, *salām* in the words of Nasr-Allah, is an ever present presence. God is also said to have chosen humans as His *khalīfah* as contained in Q.2:30 and offered them *hidāyah* through revelation and the sending of messengers. The responsibility of the *khalīfah* referred to previously, is to act in accordance with the will of God. In *Al Tawḥīd: Its implications for Thought and Life*, Al-Fārūqī (1995) puts it that, one finds the existence of God within the nucleus of the Islamic religious experience. The God in question, is said to be unique. His will represents the command which serves as guide for the lives of all humans. One of such commands or imperatives is that of the imperative of goodness which Fārūqī (1995) believes is the one set forth in Q.16:90.

The relationship between *tawḥīd* and ‘*adl*’ is contained in a number of Qur’ānic resources such as Q.49:13; Q.2:30; Q.16:90. The first speaks of God having created humans from a single parentage and the obligation humans have been charged with in the verse, is that of *ta’aruf* among humans. The second however, speaks of the stewardship role placed on humans as *khalīfah* of God. The role of this stewardship in the opinion of Quṭb (1993) relates to the establishment of ‘*adl*’. The same view is held by Ali Nadwi (2005) as he opines that the objectives of *khalīfah* include equality, love for fellow humans and ‘*adl*’. The last clarifies the nature of the responsibility to be fulfilled by humans which involves organising society in relation to the conduct of its members on the basis of justice (‘*adl*’) and benevolence (*iḥsān*).

As far as the relationship between *tawḥīd* and *ṣulḥ* is concerned, the Unity of God (*tawḥīd*) is believed to lead to the attainment of *amn* from *fasād*. Chittick (1999) surmises that this is only possible once individuals submit to the will of God. Submission to God’s will on the part of an individual leads to integration into divine unity, and hence into harmony with God. This, he says, leads to peace in the sense of *salām* and *ṣulḥ*.

The above discussions have revealed that the significance of *tawḥīd* leads to the establishment of and the attainment of ‘*adl*’, *salām* and *ṣulḥ*. Its effects on humans and society, could also lead to the same.

7.3 Effects of Tawhīd on Humans and Society

Previous discussion have raised awareness regarding the concept of *tawhīd* and its effects on the Creator-creature relationship. If humans recognised God as their Creator as they confirmed in Q.7:172 and thereby direct their *ibādah* ('worship') and praise towards Him alone, while avoiding *shirk*, they will be doing justice to themselves. This, and submission to the Will of God will undoubtedly lead to *salām* and *ṣulḥ*. Ahmed (2009) suggests that, harmony and *salām* are some of the needs of humans which form part of the issues that the Qur'ān as a divine book discusses. He believes that *tawhīd* promotes Oneness and Unity of humans [as contained in Q.49:13] on which the concept of brotherhood and the dignity of humans rest. True *salām* and the enjoyment of lasting purity according to 'Abd al 'Ātī (2002) could only be achieved through submission to the Will of God. It therefore goes without saying that *tawhīd* has a significant effect on an individual's inner peace (*sakīnah*) which undoubtedly, will affect their ability to promote *salām* on earth.

After expressing what *tawhīd* stands for as well as discussing its significance in promoting *salām*, 'adl and *ṣulḥ*, in addition to its relationship with the above themes, the researcher now attempts to examine the role of *hidāyah* in understanding *tawhīd* as well as the role of *hidāyah* in promoting 'adl, *salām* and *ṣulḥ* in society. Also to be examined is the relationship between the concept of *hadā/hudā* and the above themes.

7.4 Qur'ān as Hudā: A Critical Qur'ānic Conceptual Examination

7.4.1 Definition of Hadā/Hudā

The word *hadā* or *hudā* as it has been used in the Qur'ān in connection with the Qur'ān as a book of *hidāyah*, comes from a three letter Arabic word *h-d-y* and denotes right guidance, right way/path or true religion. Another Qur'ānic term which carries the same meaning according to Baalbakī (2002) is *arshada*. In *al-bāḥeth al 'arabī*, which is an online tool comprising of at least, five Arabic language dictionaries, which includes *lisān al-'arab*, it is suggested that another term for *al hudā* is *al rashād*, which stands for guidance as in the saying *hadā Allah li al dīn hudan*. This means 'Allah guided an individual onto the right path of religion'.⁶⁰

7.5 Qur'ānic Concept of Hadā/Hudā

The Qur'ān is perceived by Muslims as a book of guidance. They also see it to be God's own revelation. Allah Himself sees the Qur'ān as such in His address to the Prophet Muhammad in

⁶⁰<http://www.baheth.info/all.jsp?term=hada> [accessed 02/05/2013]

Q.2:38 where He said that guidance shall come from Him to the Prophet and whoever follows His guidance (*hidāyah*), no fear shall be on such people, and they will also not experience sorrow. In the opinion of Murad (2005) the Qur’ān apart from this, is seen as the only weapon capable of helping the fragile existence of humans as they struggle against the forces of evil and the temptation in the world therein. Saeed (2008) also holds the view that Qur’ān as *hidāyah*, meant to show humankind as to the way they should behave, forms a significant part of what the Qur’ān deals with. The term *hadā/hudā* in their various forms of conjugation, have been used in several places in the Qur’ān to denote guidance. For the purpose of examining the Qur’ānic usage of this term, its meaning as well as highlighting the role of Qur’ānic *hudā* in achieving ‘*adl*, *salām* and *ṣulh*, only a few examples of its usage in the Qur’ān will be offered.

A few verses in which the term *hadā* or *hudā* have been used in the Qur’ān are shown in the table below. A summary of what the term means as used in the Qur’ān will be provided alongside the verses. An attempt will be made to provide a summarised detailed explanation of what each term means as used in the Qur’ān based on Yusuf ‘Ali’s (2011) translation.

Table showing the use of the term *hadā/hudā* in the Qur'ān.

No.	<i>Sura</i> and verse	Meaning
1.	Q.6:71	Followers of lifeless idols after receiving guidance are described as fools
2.	Q.31:2-5	Qur'ān as source of <i>hudā</i> for all humankind
3.	Q.16:64	Prophet Muhammad is tasked with responsibility of making things clear
4.	Q.19:76	Good deeds as the best and most rewarding in the sight of God
5.	Q.20:47,49 and 50	Messengers carrying glad tidings are sent by God. Their message says that God offers <i>salām</i> to those who follow guidance
6.	Q.47:17	Abundance of guidance offered to those who follow God's guidance
7.	Q.96:11	God's guidance as right guidance

Figure 5 represents a table showing the meaning of the term *hadā/hudā* as used in the Qur'ān.

Summarised interpretations of the meaning of the term *hadā/hudā* as used in the Qur'ān are in what follows:

Q.6:71

The term *hudā* has been used two times in the above verse. On both occasions, the term has been translated to mean guidance. The explanation given to the verse by Yusuf ‘Ali has it that it is only those who seem to have been made into fools who will turn to lifeless idols after receiving *hudā* (‘guidance’) from an eternal God. Such persons, bewildered as they are, wonder on earth. Their friend’s call to them to come, in an attempt to guide them onto the right path, falls on death ears. The Prophet is told to inform humans that guidance from God is the only guidance, and that, humans have been directed to submit themselves to the Lord of the worlds.

Q.31:2-5

In the verses above, the term *hudā* has once again been used two times. In Q.31:2 the verses of the Qur’ān are said to have come from God. In Q.31:3 the Qur’ān is being described as representing *hudā* (‘source of guidance’) for all humans and to those who embrace its guidance. It is also said to represent *rahmah* (‘source of mercy’) that leads to Salvation. And in Q.31:4 the righteous are said to be those who establish regular prayer as well as offer charity regularly. Such people are also said to gain *salām* and rest for themselves. They are assured of hope in the future. Finally, in Q.31:5 those righteous people are said to be those who are the ones who will prosper because they are on true guidance from their Lord.

Q.16:64

The Prophet Muhammad has been sent for three purposes on the basis of the teachings of the Qur’ān (Revelation). First, by making things clear in relation to what people differ on, he is able to promote unity among differing humans, while preaching about the One True God. Second, the Revelation is meant to be a guide to right human behaviour. Finally, it should lead to the path of *tawbah* and Salvation, and should represent the faulting sinner’s highest mercy.

Q.19:76

God is said to offer guidance in abundance to those who accept guidance. It is suggested that in the sight of God, what is best and most rewarding is good deeds of lasting merit.

Q.20:47, 49, 50

Themes that emerge in the translation of these verses include first, the sending of messengers from God. Their message includes among other things, glad tidings concerning the fact that He offers *salām* to those who follow His guidance. Second, Pharaoh’s clear rejection of God’s

Lordship when Moses, according to Yusuf ‘Ali (2011), made reference to the fact that the God who sent him and Aaron could be Moses’ Lord. Third, in Q.20:50 Moses makes reference to *tawhīd* in the suggestion that he and Aaron’s Lord is the One Who gave every created thing its nature as well as guided it.

Q.47:17

In the above verse both the terms *ihṭadaw* and *hudā* are used to mean guidance. The verse means that followers of guidance are given more guidance by God in addition to being offered an awareness of Him.

Q.96:11

To understand this verse, it is essential to take into account Q.96:9 and Q.96:10 which precedes it. Q.96:9 explains about an individual preventing another from engaging in a certain activity. Q.96:10 offers information about the said activity being the offering of *ṣalah* (‘performance of daily ritual prayers’). In Q.96:11 the question is posed to the one preventing the one offering *ṣalah* if he has considered whether the one he is preventing from performing *ṣalah* is the one who is rather on the right path. This interpretation is based on Yusuf Ali’s (2010) translation. Both al-Ṭabarī and Ibn Kathīr’s exegesis of the above verses conforms to Yusuf Ali’s translation above. Ibn Kathīr on his part contextualised Q.96:11 and mentioned that the verse was revealed because of Abu Jahl who used to threaten the Prophet Muhammad each time he (Prophet Muhammad) offered *ṣalah*. God therefore offered the former an admonition by first suggesting that what if the latter was on the right path.

The term *hudā* as used in the above verse means guidance. Its contextual meaning could also denote right path as suggested in Ibn Kathīr’s exegesis.

A careful examination of the above Qur’ānic resources is done in line with the Qur’ānic usage of the term *hadā* or *hudā*. The use of the term in the Qur’ān denotes guidance. It should be mentioned that its examination has led to the revelation of a number of significant themes that are essential to the discussion of the Qur’ānic concept of ‘*adl*, *salām* and *ṣulḥ*. What follows represents a summary of such themes.

Reference is made to *tawhīd* in which God is said to be the Creator of all things including humans. God offered guidance to humans after creation through the sending of messengers. These messengers are couriers of good news concerning how those who accept guidance are offered *salām*. The righteous who embrace true guidance are promised peace and hope in the

future. Prophet Muhammad's message in particular, is contained in the Qur'ān, which originates from God, and represents guidance and *rahmah* ('mercy') for all humankind. Prophet Muhammad has been given the responsibility of making clear what people disagree on in line with the teachings of the Revelation. The Qur'ān is meant to be a guide to upright human conduct. Prophet Muhammad is also tasked with the responsibility of promoting unity among differing humans while preaching about God's Unity, and also to inform people that only guidance from God represents true guidance.

In the opinion of the researcher, part of the guidance referred to could be what is contained in Q.16:90 in which God commands justice ('*adl*') and benevolence (*ihsān*). Submitting one's will to that of God's through following His commands as alluded to in preceeding chapters, it is believed, would without a doubt, lead to justice, peace and reconciliation in society.

The above resources also made reference to avoidance/rejection of *shirk*. This in itself, forms part of *tawhīd* which Ahmed (2009), Abu-Nimer (2000-2001) believe is associated with peace in the Qur'ān and in Islam. Submission, it is said, leads to *salām* in the sense of *ṣulh* and peace.

After discussing what the term *hudā/hadā* as used in the Qur'ān means, an attempt is made to discuss the role of *hudā* in the establishment of justice and the achievement of peace and reconciliation in society.

7.6 The Role of Qur'ānic Guidance in the Establishment of 'Adl and the Achievement of Salām and Ṣulh

Qur'ānic guidance plays a very significant role in the way human behaviour and conduct in society are fashioned. It is through the guidance contained in the Qur'an that humans understand the relationship between them and their Creator through affirming the eternal covenant they entered into with God by submitting to His will. This is in line with the teachings of Q.7:172. When humans reaffirm the covenant, which could also be termed *tawhīd*, they are said to be doing justice to themselves. This type of justice, the research reveals, is divine as it relates to Creator-creature relationship. Abu Zaid (2001) hints that justice is divine when it has to do with the recognition by humans of the eternal covenant they entered into with God. Humans are said to receive guidance as Abraham mentioned in Q.26:78 that, the one who created him, is the one who offers him guidance not the idols that some of the people during his time worshiped. Their reason for worshipping such idols is that they saw their forefathers doing so. The message of guidance is contained in the Qur'an as Abdel Haleem (2011) is of the view that belief represents to a greater extent, a very big chunk of the message of the Qur'ān in terms of 'quantity.' Q.47:17

teaches that those who follow guidance are offered more guidance. Obeying the rules of Shari'ah, such as those contained in the Qur'an, in the opinion of Safi (1990), bring humans closer to their Creator. In line with examination of the significant role of reaffirming the covenant that humans entered into with their Lord in achieving *salām* and *ṣulḥ*. Chittick (1999) believes that it affords an individual a harmonious relationship with his/her Creator as it also leads to *salām* in the sense of peace and reconciliation.

Apart from promoting a harmonious relationship between humans and their creator, Qur'ānic *hudā* also plays a part in regulating inter-human conduct as well as in helping to establish 'adl and the achievement of *salām* and *ṣulḥ* in society. This is so because its message is believed to cover all aspects of the lives of humans. Saeed (2008) is of the view that the Qur'ān instructs, commands, prohibits as well as offers guidance in regard to the behaviour of human beings. Saeed believes that, this forms a significant portion of what the Qur'ān deals with.

One could argue thus, the fact that Qur'ān offers guidance in the form of instructions and commands with regards how human beings should behave, Q.16:90 which commands justice and benevolence, could be said to fall under such commands. As such then, Qur'ānic guidance could be said to have a significant role to play in establishing 'adl, *salām* and *ṣulḥ* in society. This argument could be associated with Abdul Malek's (1997) suggestion that the Qur'ān which claims to be *hudā* is meant to offer guidance to all human beings relating to the way they must stay on this earth, if possible, with less conflict in relation to harmony and balance among humans as well as with the environment. Q.49:13 could also be said to form part of the guidance that the Qur'ān is said to be offering in relation to the suggestion made by Saeed (2008) which Musallam (1993) believes is related to *tawḥīd* because it frees humans from worshipping lesser Gods. He added that Q.49:13 refers to mankind's common origin as well as the fact that God is humankind's final goal. In addition, he suggested that if humans reflect on their common origin, as coming from God, as well as Him being the one they shall return to, they will aim to repel *ẓulm* ('injustice') which is the opposite of 'adl.

It is not a coincidence therefore that Musallam sees *tawḥīd* to be associated with 'adl. This relationship is indeed justified in view of the fact that Ṭanṭāwī (1997) offers the interpretation of the term *al 'adl* which appears in Q.16:90 which is said to command 'adl and *iḥsān* to mean *tawḥīd*.

It is on the basis of the above discussions that one assumes the position that Qur'ānic *hudā* has an essential role to play in organising a society based on justice, where *ṣulḥ* could be promoted or nurtured to pave the way for peace after conflict/hostilities.

Following an examination of the role that Qur'ānic guidance plays in achieving *salām* and *ṣulḥ* as well as the establishment of 'ādī as discussed earlier, it is essential to briefly highlight the relationship between *tawḥīd*, 'ādī, *salām* and *ṣulḥ*

7.7 Relationship between Tawḥīd, Hudā, 'Adī, Salām and Ṣulḥ

A critical examination of the Qur'ānic resources mentioned in figure 5, clearly shows that relationships exist between the Qur'ānic concept of *tawḥīd*, *hudā*, 'ādī, *salām* and *ṣulḥ*.

First, the Qur'ānic resources above refer to God not only as Creator but as the one who offers form to all that He created. Continuing with this, what follows represents the rejection of *shirk*, and the branding as fools, those who still choose to follow inanimate idols after receiving guidance. This reaffirms God's Lordship, which is said to win for humans, a congenial relationship with God capable of inducing *salām* and *ṣulḥ* as already discussed.

Second, the above resources Q.20:47, 49, 50 also suggests that God sends messengers who carry message of glad tidings to all humans informing them that, He offers *salām* to those who heed His guidance. In particular, Q.16:89 suggests that God sent the Qur'ān as *hudā* to the Prophet Muhammad which expounds everything relating to the conduct of humans. In addition, he (Prophet Muhammad) is believed to have been sent for three reasons as contained in Q.16:64.

It is worth noting that Q.16:89 is followed immediately by Q.16:90 which commands justice and the doing of good. Between the two resources above, a relationship is noted between the Qur'ānic concept of *tawḥīd*, *hudā* and 'ādī, as well as between *salām*, *ṣulḥ* and *hudā*. Such relationships are based on the fact that God is the one responsible for creation. He also offers peace to those who follow His guidance. God according to Nasr-Allah (1998) is believed to be the source of peace. He suggested that because God is always present and is also considered as the origin of peace, *salām* is always present.

Third, Q.19:76 raises awareness relating to the fact that in Allah's sight, good deeds are considered the best and most rewarding.

Finally, the resources suggests that the *hudā* offered by God is considered the right guidance. And that He offers it to those who are mindful of the guidance He offers.

The above represents an attempt to critically examine the Qur'ānic conceptual relationship between the concepts of *tawḥīd*, *hudā*, 'ādī, *salām* and *ṣulḥ* which forms part of the nucleus of this research.

Offering clarification of the meaning of *salām* will help promote an understanding of this Qur’ānic concepts as well as its relationship with ‘*adl* and *ṣulḥ*. In what follows is an attempt to critically examine this concept from a Qur’ānic point of view.

7.8 The Concept of Salām

From a Qur’ānic conceptual point of view, the Qur’ān has used the term *salām* in a number of places which this research has already highlighted. Additionally, the term has been used by the Qur’ān in other places as indicated in the table below:

Table of Qur’ānic resources on *salām* and their meaning

No.	Qur’ānic Chapter (<i>sūrah</i>) and <i>āyah</i> (‘verse’)	Meaning of verse
1.	Q.59:23	Confirmation of God’s Lordship/denouncing <i>shirk</i>
2.	Q.20:47	<i>Salām</i> offered to those who follow <i>hidāyah</i>
3.	Q.5-15-16	Coming of light from God with which those who follow what pleases Him are guided to the ways of <i>salām</i>
4.	Q.2:208	Submission (<i>tawḥīd</i>) described as <i>salām</i>
5.	Q.4:94	One offering you greetings of peace should not be told s/he is not a believer
6.	Q.25:63	Reply of servants of God to the aggressor is peace

Figure 6 above represents a table of Qur’ānic terms and the chapter in which the terms/verses appear. What appears in the meaning of verse column, only represents a very brief summary of

what the terms mean. A detailed explanation based on Abdel Haleem's (2010) rendering will now be considered.

Q.59:23. The term *salām* has been used in this verse to mean peace. The entire verse confirms God as God. It also denounces *shirk* in the saying that there is no god other than Him. The verse went further to describe God as Controller, one who is Holy, the source of *salām* as seen in earlier discussions. God in the verse is further described as the one who Grants *amn* ('security').

Q.20:47. *Salām* has been used in this verse to mean peace. The verse speaks about the sending of Moses and his brother by God to Pharaoh. The pair is told to speak to Pharaoh gently and to inform him that they are messengers from God demanding that he should not oppress the children of Israel. They are also told to tell Pharaoh that they have brought him *āyah* ('sign') from his Lord, and that *salām* be upon anyone who follows the right *hidāyah*.

Q.5:15-16. The people of the book are told in this verse that a light as well as *kitāb* ('Scripture') has come from God which makes things clear. With this, God guides those who follow what pleases Him to the ways of *salām*. The term *salām* in this verse is translated as peace.

Q.2:208. Believers are told in this verse to enter into submission with God wholeheartedly, while being told not to follow in the footsteps of Satan as he is considered to be, indeed, an enemy. The term *salām* in the above verse stands for *tawhīd*, which means submission to God. Reference could be made here to Q.2:30; 49:13; 16:90 respectively. These Qur'ānic resources represent, first, the concept of *khalīfah*, second, human commonalty and *ta'arūf*, and finally, the command of God to humans to establish '*adl*' on earth.

Q.4:94. Just like in the preceding verse in which the address is made to believers, this verse also addresses believers asking them not to say to someone who offers them the greetings of peace, that s/he is not a believer. Another verse Q.4:86 appearing in the same *surah* but which precedes this one, confirms this when it has made it a requirement that even in combat situation, if believers are offered greetings, they should respond in a better way, or respond at least, to such salutations.

One could argue that, no gesture could be more apt in promoting *salām* and *ṣulh* than what this verse offers. Indeed, this particular verse falls under avenues of peace discussed in a previous chapter.

Q.25:63. This verse touches on the characteristic features/qualities of those who could be referred to as the servants of the Lord of Mercy. Such people are said to be those who walk the

earth *hawnan* ('humbly'). Above all, when they are addressed by those who are aggressive, they in return, reply with words of *salām*. The term *salām* in this verse is rendered as peace.

The two qualities of being humble and peaceful in the face of aggression could be said to be praiseworthy qualities which, if members of society abided by, society would without a doubt, be one in which there is less aggression.

In the Qur'ānic resources on *salām* above, themes such as those of *tawhīd*, *khalīfah*, *hidāyah* 'adl, *salām* and *ṣulh* emerged. God is also described in the above verses as the one who Creates, and offers *hidāyah* through the sending of messengers and scriptures with the aim of guiding to the ways of *salām*, those who follow what pleases Him.

Also highlighted in the verses is the reference made to God as the source of *salām*. The term *salām* is also translated in a particular instance to mean peace. This forges a relationship between *tawhīd* and *salām*.

7.9 Definition and Purpose of Salām

Salām is said to denote peace as used in Qur'ānic resources such as Q.59:23; 20:47; 5:15-16. This is in accordance with the meaning offered to the term *salām* by Safi (2003) as he suggested that *salām* is the root from which both the term Islam and peace come from and that God has chosen the term *salām* as the Muslim's salutation. Its purpose is for the promotion of good Creator-creature relationship which leads to *al salām al dākhilī* or *sakīnah* ('intra personal peace') as God is said to be the source of peace in Q.59:23. He offers peace to those who incline towards good. The relationship above will undoubtedly affect societal peace as *salām* in Q.2:208 is said to stand for *tawhīd*. In the opinion of Chittick (1990), this leads to peace in the sense of both *salām* and *ṣulh*. In line with this argument, Ahmed (2009) argues that any plan to promote *salām* which does not revolve around *tawhīd* and the concept of *yawm al mī'ād* ('the Day of Judgement') is bound to fail. He added that, world peace could only be attained by heeding Islam's call to humans to believe in God as Creator, in addition to Submission to His Will as contained in the Qur'ān.

Tawhīd also highlights human commonalty and differences as couched in Q.49:13 which suggests human being's single parentage of the male and female gender. The diversity associated with humanity in terms of pigmentation, ethnicity, tribe and nation, is not for the purposes of triggering adversity but rather meant to beget knowing each other. Human being's affiliation to *tawhīd* according to Drammeh (2009) points to a dual-unity of God and humans, which erases and jettisons from the mind, the subtle passions of greed, envy and other

blameable tendencies. Coming under the concept of Oneness of God is the concept of *khalīfah*, which is also a *tawhīdīc* principle as contained in Q.2:30. The responsibility vested in *khalīfah* is that of fulfilling a moral-based vocation of working to achieve *ṣidq/ḥaqq* ('truth'), '*adl* and *ihsān*. Al-Attas (1995) believes that humans who are mere *khalīfah* of God have been offered the *amāna* to 'rule' in accordance with the pleasure and will of God. He explained that the word 'rule' here does not simply refer to the 'ruling' in the politico-social arena alone. Rather, it fundamentally denotes far more than that and could also stand for the rule of an individual's self by itself. This is because the *amāna* ('trust') being referred to, is related to the freedom and responsibility to do justice to self. It also refers to responsibility to 'rule' in accordance with '*adl*, where rule refers to humankind's rational soul taking control of his/her animal soul. The above statement finds basis in Q.16:90 in which God is said to have commanded humans to establish justice and benevolence on earth.

The above discussion of *tawhīd* is the foundation on which the relationship between the concept of *salām* and '*adl* is built.

7.10 Relationship between the Concept of *Salām* and '*Adl*

The relationship that exist between the concept of *salām* and '*adl* is based on a Qur'ānic-*tawhīdīc* relationship. It is Qur'ānic in the sense that such a relationship is an offshoot of two Qur'ānic resources in Q.49:13; 16:90. Whilst the first touches on humans beings common parentage of male and female, it also highlights the fact that there are differences as well as commonalties as far as human beings are concerned. In addition, the verse mentions that such differences and commonalties are meant to promote the need to know each other (*ta'āruf*). Further, and more importantly, the verse confirms that because God is the one who created humans, it is to Him alone that '*ibādah* should be directed. Humans on their part, have confirmed this *tawhīdīc* principle in Q.7:172 in which they accepted God's Lordship in a covenant, by answering in an affirmative way, God's inquiry as to His Lordship in the saying *qālū balā shahidnā* ('signifying that they testify that God is God'). Closely related to the above argument is the fact that, by testifying that God is God, humans have done justice to themselves which means inclining towards good. This earns them *sakīnah*. It is said that this is the only way by which they can make peace with Peace (God), as He is said to be the source of *salām*.

It could be suggested that Q.2:30 which touches on the concept of humankind as the *Khalīfah* of God is the linking bridged between Q.49:13 and Q.16:90. This is because God did not only create humans but also chose them as His vicegerent. The fiduciary responsibility of being God's *khalīfah* is said to be moral and meant to establish '*adl* on earth. Q.2:30 is related to

Q.16:90 in the sense that the concept of ‘*adl*’ according to Kamali (2002) is believed to be an essential part of *khalīfah*. The ‘*adl*’ being referred to is the one couched in Q.16:90 above, which is also one of the Qur’ānic resources that forges a relationship between the concepts of *salām* and that of ‘*adl*. This particular Qur’ānic resource speaks of God’s imperative to humans to establish justice on earth.

The above discussions on the relationship that exist between the concept of *salām* and ‘*adl*’ reveals that such a relationship is Qur’ānic as well as based on *tawhīd*, and is couched in three Qur’ānic resources of Q.49:13; 16:90; 2:30 as expounded.

Conceptual relationships also exist between the concepts of ‘*adl*, *hidāyah*, and *ṣulh*.

7.11 Relationship between the Concept of Salām, ‘Ādl and Ṣulh

7.11.1 The Concept of ‘Ādl and its Definition

In the opinion of Doi (1997, 3), ‘*adl*’ which may include all virtues of good behaviour, represents a comprehensive term.’ He however believes that the religion of Islam demands something more human and warmer. According to Doi, this includes ‘the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill, or obligating those in worldly language “have no claim” on you; and of course the fulfilling of the claims of those whose claims are identified in social life.’ It also includes the avoidance of everything that is perceived as shameful, unjust, and above all, any rebellion within humans against the Law of God or against the conscience of humans in its most sensitive form. Doi (1997) also maintains that there exist a number of Qur’ānic resources that commands Muslims to establish ‘*adl*. He added that Allah has sent His Apostles with three gifts from the beginning, which seeks to render justice and to provide *hidāyah* to the whole of human society towards the path of *salām*. He traces these three gifts said to belong to Allah, to Q.57:25. These include the Book, the *mīzān* (‘balance’), and Iron. These three things are believed to be binding society together: Revelation, which forbids evil and commands good, ‘*Adl*, is said to relate to offering to each individual her/his due, and the strong arm of the Law, which maintains sanctions for those who engage in the doing of evil.

A careful examination of Q.42:15 offers explanation with regards the meaning of the term ‘*adl*’ as used in the Qur’ān. ‘*Adl*’ as used in this verse stands for justice.

It also accentuates the fact that upholding ‘*adl*’ requires an individual treads the straight path in accordance with God’s imperative. Such an individual is also cautioned not to follow people’s whims or engage in arguments influenced by what people desire. A consideration of a second

Qur'ānic resource Q.2:282 also reveals the use of the term '*adl*' to denote justness associated with the writing down of a contract involving a debt. In the above verse, it is indicated that such an exercise should be done in a just manner. In a third Qur'ānic resource, Q.16:76 the use of the term *al 'adl* stands for justice. In this verse, a comparison is made by God between two persons. The first is *abkam* ('dumb'), unable to speak or carryout any task assigned by his master. This individual, who is said not to be useful to his own self, is not useful to his master either. Above all, he does not possess any wisdom with which to assist his master. He is therefore said to be a burden to the master. According to Sha'rawī, the second person always knows what to do in relation to tasks assigned. He attends to the task assigned immediately through the shortest method. Above all, he is said to enjoin people to engage in doing good. The question posed in this verse is whether the first person described above, can be considered equal to the second. Sha'rawī holds the view that if a comparison cannot be made between the first person and the second above, how can it therefore be made between a God with attributes of perfection, and a deity unable to speak, and is also of no use to itself nor those who worship it.

The researcher is of the view that, this particular resource also goes to explain the relationship between *tawḥīd* and '*adl*' where God is seen as Creator who alone is worthy of worship but not other deities, who, once incapable of assisting themselves are not capable of helping others. *Al 'adl* in the above Qur'ānic resources means justice.

It thus becomes clear that the term '*adl*' as used in the Qur'ān stands for justice. '*Adl*' is said to be one of the vocabularies used in *Risāla al Shāfi'ī*. According to Khadduri (2008) the use of the term is either in the general sense of justice, implying conformity with the law, or as the qualification necessary for a witness. The term '*adl*' is said to signify justness of character or probity, and is frequently used in this sense in *al Risāla*.

7.11.2 Purpose of 'Adl

A critical examination of the Qur'ānic resources that have already been analysed in this research and those being considered in this section, reveals that such Qur'ānic resources seek to promote the establishment of justice in society. Accordingly, Kamali (2002) is of the view that Q.4:58 which seeks to achieve the same, is mandatory in Qur'ānic terms. Closely related to this suggestion, Khan (1982) is of the opinion that Q.4:58 which is in line with the basic teachings of the Islamic religion, seeks to establish *salām* and '*adl*' on earth.

With regards to the purpose of ‘*adl*, Ṭaṭṭāwī (1972) believes that *al ‘adl* stands for denouncing *shirk* whilst confirming Allah’s Lordship. This statement, once again, confirms the connection between ‘*adl* and *tawḥīd*. Ṭaṭṭāwī’s suggestion is supported by Musallam (1993) who quotes Quṭb to have suggested that social justice in Islam has to do with redeeming humans from the slavery of worshipping other deities who are themselves Allah’s creation. He added that *al ‘adl* is also aimed at eliminating racial prejudice and racism against others who may be considered second class citizens in society. It is in line with the elimination of racial prejudice that it is believed that the annual Muslim Pilgrimage (Hajj) offers a solution to the problem of racism, which is one of the major problems facing the people of the world today. Ibrahim (1997) believes that Islam offers solution where the developed world which is able to send humans to the moon cannot stop humans from fighting and hating one another. He believes that the annual Pilgrimage to Makkah, shows real Islamic brotherhood of all races and nations with myriads of Muslims, numbering in millions, from different geographical locations of the world coming to Makkah to perform the Hajj rituals.

In Abd al ‘Āṭī’s (1998) view, when Muslims in particular and humankind in general reflect on the commonalty that exist between them in terms of their common origin, which leads to their unity, they will strive to achieve what Ṭaṭṭāwī (1972), Musallam (1993), Ibrahim (1997) have all referred to above.

Reference should also be made to Ajijola’s (1977) association of the concept of social justice to the concept of *tawḥīd*. He expounds that the Islamic belief evolves around the Oneness of God which leads to the oneness of all religions. According to him, from the Unity of God, Islam derives another corollary, which is the unity of humankind. He suggests that if all humans are said to be equal based on the above, each individual is therefore entitled to a reasonable standard of living. He states that Islam has always encouraged humankind to organise their social life on the basis of ‘*adl*.

The researcher will now attempt to examine the effects of ‘*adl* in society, after discussing the purpose of ‘*adl*.

7.11.3 Effects of ‘Adl on Society

One does not need to go far to search for what the effects of ‘*adl* on society will embody. A critical examination of Q.59:23; 20:47; 5:15-16; 2:208; 4:94 reveals the nature of its effects.

First, Q.59:23 concerns human’s confirmation of the Lordship of Allah. This confirmation is referred to as *tawḥīd* in Q.2:208. In return, *salām* as contained in Q.20:47 is gifted to such

individuals who follow Allah's *hidāyah*, which contains warrants on His Lordship. Closely related to this point is the fact that following from the above Q.5:15-16 also explains that light emanates from God, with which those who follow what pleases Him, are guided to the ways of *salām*. Reference is made to Ṭanṭāwī (1972) definition of '*adl*' to mean shunning *shirk* while affirming God's Lordship. This would undoubtedly lead to the gift of *sakīnah/salām* to members of society who follow what pleases God as contained in Q.20:47 above. Those who submit to God's will are also said to be given direction to the ways of *salām*, with lights, the origin of which is from God as contained in Q.5:15-16. It is this submission that Ahmed (2009) believes is capable of influencing world peace.

Second, society will undoubtedly enjoy peace if Muslims in particular reflect on and apply teachings of the Qur'ān such as those contained in Q.2:208 which suggests that if a disbeliever acknowledges a believer in respect of salutation, such a believer should not neglect that individual simply because the person is not a believing person. This Qur'ānic resource is classified under Qur'ānic warrants that discusses avenues through which peace could be achieved. This represents a concept that has been alluded to under the discussion of the Qur'ānic concept of *salām*, in a previous chapter. Added, where each and every member in society is offered their due in terms of resources and behavioural-based rights, *salām* would be realised in society. This is congruent with Kamali's (2006) suggestion regarding areas for the application of '*adl*'. He believes that the application of '*adl*' does not only relate to the fair distribution of wealth in society as well as in the courtroom but also it relates to the personal conduct of individuals in relation to the way they see themselves as well as in their relationship with others, with their family, the environment and the world at large. *Adl*'s divine nature makes the need to establish it as contained in Qur'ānic resources such as Q.5:58 not a matter of choice, but as an obligation. Khan (1982) believes this forms part of the basic teachings of Islam.

Finally, apart from the above, heeding the teachings couched in Qur'ānic resources would also lead to the elimination of racism in society. Quṭb is quoted by Musallam (1993) to suggest that the elimination of racial prejudice and racism against others is what the concept of '*adl*' is aimed at. It is also the belief of Abd al 'Ātī (1998) that if humans reflect on their common origin as couched in Q.49:13 they will endeavour to achieve the above. The same Qur'ānic resource has been alluded to by Musawī Lari (n.d.) who believes that Islam spearheads and interprets the rights of humans as well as regulates every detail of community and personal life in accordance with equity. It also plays the role of guardian and trustee in the eyes of the Lord. The first and paramount concern of Islam in his opinion, is unity as contained in Q.49:13.

It is worth mentioning that, if humans however fail to denounce *shirk*, they are said to be doing themselves injustice (*ẓulm*). This could lead to the invitation of calamity onto oneself. At the same time, it could also lead to denying such an individual the *sakīnah*, which is said to have the ability to affect external peace (inter personal/societal/world peace).

The above forms part of the discussion on the Qur'ānic conceptual relationship between the concept of *tawhīd*, *hidāya*, *salām*, 'adl, and *ṣulḥ*.

After highlighting the effects of 'adl on society, it is essential to discuss the Qur'ānic conceptual relationship that exist between the Qur'ānic concept of *adl*, *hidāyah* and *ṣulḥ*.

7.12 Relationship between 'Adl, Hidāyah and Ṣulḥ

7.12.1 The Concept of Ṣulḥ and its Definition

The research reveals that both the dictionary, technical definitions and Qur'ānic usage of the term *ṣulḥ*, has it that *ṣulḥ* means *salām*, righteousness and soundness, goodness (as referred to in Q.16:90).

It is also said to stand for a treaty between two conflicting parties in which *ṣulḥ* is arrived at.

The critical examination of the concept of *ṣulḥ* also considered the types, purpose and value of *ṣulḥ*, all of which have been examined from a Qur'ānic standpoint in the sections above, and require no further evaluation here. However, one needs to highlight that themes such as the concept of *tawhīd*, *shūrā*, *tawbah*, *maghfirah* and *raḥmah*, all of which have a Qur'ānic origin, have been found to have a significant role in the promotion of *ṣulḥ*, leading to the achievement of *salām* in society.

It is also worth mentioning that the discussion in this chapter just like in the previous chapters, reveals a Qur'ānic conceptual relationship between the concepts of *hidāyah*, *salām*, 'adl and *ṣulḥ* to be on the basis of Q.2:30; Q.49:10, 13; 16:90. It is the Qur'ānic conceptual relationships on the basis of these Qur'ānic resources that this current chapter is attempting to highlight in this research.

Human commonalty which is echoed in Q.49:13 is one of the themes emphasised in the writings of a number of people who have discussed the themes of *salām*, 'adl and *ṣulḥ*. Among such writers is Esack (2002). He believes that the basis for compassion ('*raḥmah*') is based on the notion that all humans are God's creation and their dignity stems from the fact that He created them in His image.

The above is also alluded to by Mahdi and Haque (2003) whose paper touched on the role of religion in the promotion of *salām* and ‘*adl*’ in the world. They questioned that if the way of Allah who created humans out of love is that of love, why should the way of human beings be the way of violence and hatred? The paper identified *al hubb/mahab’bah* (‘love’) as being one of the most significant values of religion. Among Allah’s creation, the Muslim is committed to promoting the above irrespective of religion, nation or social background. This is because Islam, which emphasises the unity of Mankind believes in human equality, and that such human differences on the basis of nation, tribe and language is for the purpose of *ta’aruf* (which their paper termed recognition). This is said to be stated categorically in Q.49:13.

In the discussion of *ṣulḥ* by Esack (2002), the issue of human creation from the same parentage was referred to as contained in Q.49:13. This is seen to be one of the themes alluded to in the discussion by Mahdi and Haque on the Role of Education for the promotion of Values, ‘*adl*’ (‘justice’) and *salām* (‘peace’). Among the themes that have emerged in their paper include ‘*adl*, *salām*, and human commonalty as established in Q.49:13, and above all, *tawḥīd* which recognises Allah as the Creator of humans. Their paper suggested that the issue of human commonalty is explicitly stated in the Qur’ān.

7.13 Conclusion

In this chapter, an attempt has been made to critically examine the Qur’ānic conceptual relationships that exist between the concepts of *tawḥīd*, *hidāyah*, *salām*, ‘*adl*’ and *ṣulḥ*.

The Qur’ānic conceptual interconnectedness as the critical examination of the above concepts reveals is on the bases of Q.2:30; 49:13; 16:90 for which a comprehensive critical analysis has been offered in this research. The above Qur’ānic resources in addition to those analysed in this chapter raises awareness regarding Qur’ānic conceptual relationships between the above concepts being referred to. It also suggests that God is the Creator of all thing. He offers His creation guidance through the sending of messengers and revelation to guide them as to the way they should organise their lives. Those who heed God’s guidance are offered more guidance and peace.

It should be mentioned that the guidance sent by God sometimes comes in the form of imperatives as in Q.16:90. Obeying such commands which is related to *tawḥīd*, undoubtedly, promotes good relationship between God and humans. Sarwar (2008) believes *tawḥīd* concerns the issue of God as Creator, accepting His commands as well as putting such imperatives into practice. He also believes *tawḥīd* leads to *salām*. In addition, information about God as the Creator of all things according to Sarwar, is contained in the Qur’ān which he believes is the

last book of guidance. Chittick (2009) also believes *tawhīd* which stands for submission of the will of an individual to that of God leads into integration into Divine Unity and harmony with God, which finally leads to *salām* in the sense of peace and reconciliation.

The two statements made by Sarwar (2008), Chittick (1999) in the researcher's view, sums up the conceptual relationship under discussion in this research.

As highlighted above, once humans reaffirm God's Lordship, shun *shirk*, accept His guidance and commands as in Q.16:90, God, who embodies *salām* and *hidāyah*, will offer them abundance of guidance with which to organise society in which there exist no or least possible conflict. He will also offer them *sakīnah*, which Ahmed (2009) believes is necessary for nurturing societal peace.

The above discussions justify the existence of Qur'ānic conceptual relationships between the above themes. Based on the discussions, it becomes clear that the establishment of '*adl*' could be possible once humans in general, and Muslims in particular reflect on the relationship between them and their Creator as well as that which exist between all humans on the basis of Q.43:13.

Chapter Eight: Conclusion and Research Findings

8.1 Conclusion

The researcher in this research, aimed at discussing the place of ‘*adl*’ as a significant resource to the Qur’ānic concept of *salām* and *ṣulḥ*. In order to achieve this, the researcher analysed Qur’ānic resources on *hidāyah*, ‘*adl*’, *salām* and *ṣulḥ* using a comparative Qur’ānic methodology involving five Arabic exegetical works of the Qur’ān to examine Qur’ānic resources on the stated concepts and themes. The analysis of these themes as terms used in the Qur’ān led to the revelation of a Qur’ānic conceptual relationships between the concepts of *tawḥīd*, *hidāyah*, *salām*, ‘*adl*’ and *ṣulḥ*.

The research reveals that guidance is ‘Qur’ānically’ related to ‘*adl*’. This is in relation to the fact that Muslims see the Qur’ān as representing a book of guidance, which contains warrants that governs all aspects of the conduct of humans. Such Qur’ānic imperatives include Qur’ānic resources that command justice as well as that which talks of humans as Allah’s *khalīfah*, which relates to human’s acknowledgement of God as their Lord, as contained in Q.2:30; 7:172; Q.16:90.

The researcher is of the opinion that, the above Qur’ānic resources led to the revelation of Qur’ānic conceptual relationships between the concepts of *tawḥīd*, *hidāyah*, *salām*, ‘*adl*’ and *ṣulḥ*.

In the *tawḥīdīc* sense, Q.7:172 speaks of the event involving the covenant humans contracted with God in which they testified, representing a confirmation that He is their Creator, Sustainer and Lord. This means that they recognise that once He is their Creator, ‘*ibādah*’ (‘worship’) should be directed to Him alone. This then has an implication on Creator-servant relationship. Alternatively if humans deny Allah’s Lordship, they are said to be doing not justice but injustice (*ẓulm*) to themselves. This is believed to have an impact on *sakīnah* (‘internal peace’), which is believed to have a divine origin as discussed earlier in chapters 3 and 4, and which also affects the attainment of inter-human *salām* in terms of peace within the family as well as with members of the wider society and the environment.

The message contained in Q.2:30 on its part, is about the appointment of humans as Allah’s *khalīfah*. Being a vicegerent, places the responsibility of establishing ‘*adl*’ on earth on the shoulders of humans.

Finally, the research revealed that the justice which should be established, as referred to in Q.2:30 above, could be related to the one contained in Q.16:90 in which Allah is said to command justice and *ihsān* ('benevolence/imperative of goodness').

What forges the interconnectedness between the above concepts is the fact that God, who is the Creator of the universe, is considered the source of *salām* and '*hidāyah*. As the source of guidance and *salām*, He commands '*adl*, and offers *salām* to those who follow His commandments. All His commandments are believed to be contained in the Qur'ān. Q.6:38⁶¹ has it that the Qur'ān governs all aspects of human life and has therefore not missed anything in relation to this.

Despite the existence of resources on guidance, peace, justice and reconciliation in the Qur'ān, there are those who suggest that the Qur'ān rather promotes violence, warring and terrorism. This research, in addition to exploring the significance of the concept of '*adl* in achieving peace and reconciliation, also examined some of the most commonly used Qur'ānic resources based on which some individuals, groups, as well as academics describe the Qur'ān as a book of violence. The examination referred to is an attempt to clarify the meaning of the message rooted in Q.2:191; 9:5. It is also an attempt to draw attention and to challenge the misinterpretations offered to these verses which some believe, offer justification for fighting and killing non-believers.

The research yielded eight chapters. The discussions in the concluding and research finding's section necessitates the revisiting of the objectives of the research as well as the research questions. Both the research objectives and research questions helped in guiding the direction of the discussions in the research. What follows represent the summary of the research objectives/ the research questions.

8.2 A Return to the Research Objectives and Research Questions

8.2.1 Research Objectives

A summary of the research objectives reveals an attempt by the researcher to first consider the existence of Qur'ānic resources on *hidāyah*, '*adl*, *salām* and *ṣulḥ*. Second, to highlight the important role that the Qur'ānic concept of '*adl* plays in the attainment of *salām* and *ṣulḥ*. Third, to establish the existence of Qur'ānic conceptual interconnectedness between the concepts of *tawḥīd*, *hidāyah*, '*adl*, *salām* and *ṣulḥ*. Fourth, refer to some of the most commonly used verses to criticise the Qur'ān as a book which incites violence and terrorism. Finally, to employ a

⁶¹ Q.6:38 *Mā far'raṭnā fī al kitāb min shay'*

Qur'ānic comparative methodology to embark on analysing Qur'ānic resources on *hudā/hidāyah*, *salām*, *‘adl* and *ṣulh*.

8.2.2 Research Questions

In sum, the research questions in this research aimed at informing as well as guiding the discussions in this research. They include what follows:

The first research question is related to how Muslims perceive the Qur’ān. Second, enquired about the significance of *tawhīd*, *hidāyah* and *‘adl* in the promotion of peace and reconciliation. The third question asked about some of the significant Qur’ānic themes that play a role in the promotion of *‘adl*, *salām* and *ṣulh*. The issue regarding whether the Qur’ān is a book of violence and terrorism represented the fourth research question. The final research question related to whether there exists Qur’ānic conceptual relationships between the Qur’ānic concepts of *tawhīd*, *hidāyah*, *‘adl*, *salām* and *ṣulh*.

It should be noted that, a careful examination of the research objectives and research questions in this research, reveals that both are interconnected. This relationship has a significant impact on the eight chapters that the discussion in the research has yielded.

A brief summary of the eight chapters which have been informed by both the research objectives and the research questions are in what follows:

Chapter One represents the introductory part of the research. It introduced the topic that the research aimed to examine. The chapter discussed among other things, first, that the concept of *‘adl* represents a significant resource to the Qur’ānic concept of peace and reconciliation. It also presented the belief of Muslims that the Qur’ān is a book of guidance and that, the guidance contained in it covers all aspects of the lives of humans. In accordance with this, it alluded to the availability of Qur’ānic warrants on *‘adl*, *salām*, and *ṣulh* in the Qur’ān. Third, the chapter also referred to views that are contrary to those held by Muslims regarding the Qur’ān’s divine nature, in addition to it being a book of guidance and rather suggested that the Qur’ān is a book of violence and terrorism. Fourth, mention is also made in this chapter, of the objectives of the research, the research questions, as well as the scope of the research. Finally, the literature review, which informed the researcher’s choice of research objectives/ and questions are expounded.

In addition to this, an attempt was made to differentiate between doctrine and practice in Islam. This is necessary because, believing in the teachings of the Qur’ān in general, and on *‘adl*,

salām and *ṣulḥ* in particular, represents one thing, and putting such teachings into practice is another.

The review of literature conducted for this research included literature on writings on ‘*adl*, peace and reconciliation from both the Western and Abrahamic faith’s perspectives. What follows represent a brief summary of the findings of the literature review:

The suggestion that despite the expected demise of religion, religious players as well as religious-based Non-Governmental organisation, play a role in transitional justice. Two approaches are noted to have emerged from religious debates in transitional justice. These include the reconciliation and the Liberal Human Rights paradigms. The main idea of the two approaches above is said to be reconciliation (*ṣulḥ* in Qur’ānic parlance).

That NGO’s who are mostly linked to faith-based (Christian) Organisations, contribute significantly in promoting peace in countries where they operate. The approach of such organisations in promoting peace is through development projects, assistance of humanitarian nature, and the use of religious text to support the standpoint of the various organisations on the need for peace. One such organisation is the United States Institute for Peace (USIP).

The literature review also revealed how the existence of conflict has raised increasing awareness about the ability of religion to incite conflict. It is also suggested that faiths such as Hinduism, Islam, Christianity and Buddhism, promote respect for others and peace, due to justice being a key component in each. In addition, forgiveness (*maghfirah* in Qur’ānic parlance) and reconciliation are central to the moral vision of all these religions. Further, the fact that organised religion is viewed primarily as an instigator of violence, has led to the exclusion of religion as a force for peacebuilding by international conflict resolution theorists. However, in recent times, scholars such as Douglas Johnston, Marc Gopin, Scott Appleby and Cynthia Sampson, have suggested that religion is constructively capable of contributing to the practice of democracy and to a theory of conflict resolution.

Also revealed is the fact that Islamic texts support the idea of reconciliation as established in Q.49:10; 42:37 as part of Islamic textual tradition, which is believed to be highly supportive of a reconciliation ethos. Nonetheless, it is believed that a dispute exists regarding contemporary readings of such text in relation to its meaning, coupled with the availability of a very big body of text. Another area of dispute is in relation to the availability of varied readings [an area of dispute which influenced the researcher to prefer, in analysing Qur’ānic resources in this research, a comparative Qur’ānic methodology].

In relation to the pursuit of justice, it is revealed that, rather than pursue justice for self, individuals should strive for justice in the interest of others. This should be irrespective of the cost of its attainment and establishment.

It is also revealed that Islam produces a set of values, which, if systematically and correctly put to practice, is capable of governing all types of conflict. These values include that of *‘adl*, *hikmah* (wisdom) and *ihsān*. These are said to be core principles in peacebuilding frameworks and strategies. Such values are said to be supported by numerous Qur’ānic resources. The principles are said to be directly related to peacebuilding. Among the verses that are believed to support the establishment of *‘adl* include Q.16:90. It is suggested that many peacebuilding researchers have echoed the view that peace cannot be achieved without *‘adl*.

It is revealed that *‘adl* in Islam is next to *tawhīd* as contained in Q.60:8 which refers to God’s command to humans to establish justice as it is next to virtue. Qur’ānic resources which points to the significance of *‘adl* in the lives of humans include Q.16:90; 5:8, 42; 60:8; 4:58.

Chapter Two discussed the methodology that the researcher used in this research. As expatiated in detail in this chapter, a qualitative method of data analysis was primarily used in this research to examine as well as analyse data for the purpose of this research. In line with this, data on the concept of guidance from a Qur’ānic standpoint, justice from the perspectives of Qur’āno-Islamic/Western perspectives, peace and reconciliation, was gleaned from the writings of experts on these themes and critically analysed. This analysis was aimed at understanding both the lexico-technical meanings of the given concepts and themes as well as their relationship with each other in relation to the attainment of justice, peace and reconciliation in society.

The researcher also examined data in the form of Qur’ānic resources on *hidāyah*, *‘adl*, *salām*, and *ṣulh*, from the writings of experts relating to the title of the research from a Qur’ānic/Islamic viewpoint. Data was also sourced by conducting a comprehensive Qur’ānic term/verse search using the index of Qur’ānic terms (*mu’jam al mufīhris li alfāz al Qur’ān al karīm*) to search for Qur’ānic warrants on the above concepts and themes. It is also significant to mention that attention was also drawn to the availability of Qur’ānic warrants being referred to above, in the writings of experts in the area of justice, peace and reconciliation.

The researcher chose a comparative Qur’ānic methodology in this research, in an attempt to promote a better Qur’ānic textual understanding. This comparative methodology relied on five Arabic exegetical works (see figure 2) of the Qur’ān.

Justification for the researcher's choice of a comparative Qur'ānic methodology, took into account, the role of *tafsīr* ('Qur'ānic exegesis) as well as the tools that aid exegesis in Qur'ānic text comprehension. It also took into account, the fact that other writers have called for the need for an unbiased way of interpreting the message of the Qur'ān, in addition to the essential nature of alluding to the criticisms levelled against the classical method of exegesis by some modern writers of *tafsīr*.

First, it is suggested that because the Qur'ān is considered as God's words, it needed explanation, interpretation or commentary, in order to fully and comprehensively understand its commandments. It is also meant to ensure that such Qur'ānic imperatives are carried out with certainty. This would lead to the strong belief that God's will had been carried out.

Second, criticisms were levelled against the traditionalist's method of Qur'ānic interpretation, in particular, the tools that they cultivated to aid the understanding of the message contained in the verses of the Qur'ān. In line with these criticism, it is believed that the classical interpreters have set inflexible limits for the investigation of the numerous historical events associated with the Qur'ān. In addition, it is argued that classical exegetes were influenced by political, philosophical and theological issues that existed in the Muslim world after the demise of Prophet Muhammad.

Third, the research revealed that there is a debate going on about the existence of multiple readings of the Qur'ānic text. This, in the researcher's view, could lead to the problem of misinterpreting the verses of the Qur'ān based on personal interests or whims. This in turn could in effect, lead to what has been termed 'interpretive extremism' allowing some to quote the Qur'ān to justify their actions or to read violence into it.

Last but not the least, because of the existence of disparate views regarding the best method of interpreting the text of the Qur'ān, especially those between the traditionalist's who prefer elucidation to be governed by certain methodological precautions involving the knowledge of and the use of certain tools on one hand, and on the other, the views of modern writers on exegesis who think the Qur'ān should be allowed to be read in varied ways, there could be those who think their way of interpretation represents the best Qur'ānic elucidation.

Lastly, others call for a simple way of understanding the message of God couched in Qur'ānic resources without overly relying on grammar and rhetoric.

In order to reconcile the above views and to promote what is referred to as ‘democratic hermeneutics’ the researcher saw the need to embark on a comparative Qur’ānic methodology to analyse Qur’ānic resources on *hudā/hadā*, ‘*adl*, *salām* and *ṣulḥ* in this research.

As part of the Qur’ānic comparative methodological process, the researcher found that certain tools were essential in understanding and interpretation of the text of the Qur’ān. These tools included, Arabic grammar, rhetorics (*balāghah*), morphology (*ṣarf*), *asbāb al nuzūl*, *tafsīr al Qur’ān bi al Qur’ān* (‘intertextuality’), Prophetic tradition, sayings of the *Sahābah*, sayings of followers (*Tābi’*) and *maqām*. These tools were the ones that classical exegetes primarily relied on in their understanding and interpretation of the Qur’ān. Some of these tools were also relied on by some English translators of the Qur’ān. However, the use of such tools received criticism from some modern writers of *tafsīr*.

It should be mentioned that, some modern writers of *tafsīr* have also referred to the essential nature of some of the above tools. As a result, the researcher felt that he was justified for choosing the comparative Qur’ānic methodology to analyse Qur’ānic resources on *hidāyah*, ‘*adl*, *salām* and *ṣulḥ*, and for choosing the works of Qur’ānic exegetes mentioned in chapter two, in order to critically examine /analyse Qur’ānic resources on the above concept themes.

The researcher is also of the opinion that the above exegetical tools which are found to be significant and essential in Qur’ānic text understanding and elucidation, will continue to be useful in various periods and contexts, but not limited to the birthplace of the Qur’ān (Hijāz).

The Qur’ānic concept of guidance was discussed in Chapter Three. The chapter elucidated the belief of Muslims that the Qur’ān, which is considered a book of guidance, contains resources which govern every aspect of the lives of humans in general, and in particular, the concept of justice, peace and reconciliation which is the subject of critical analysis in this research. The research acknowledges that this Muslim belief has been challenged by some Western writers. Those who hold this view believe that, the Qur’ān is a book which promotes violence and terrorism.

The chapter also explored the most important concept in the Qur’ān: the concept of *tawḥīd*. One of the Qur’ānic verses which touches on this concept is Q.40:61-68. It speaks of God as being the Creator of everything, and that there is no God but Him. It added that it is also God who gives life and death. He says ‘Be’ when He ordains a thing, and it is. The research revealed that because Allah is said to be the first to exist and is also eternal as in *huwa Allah lā ilāh il’lā hū* a relationship therefore exist between the concept of *tawḥīd* and Q.16:90 in which God is said to command justice and benevolence, as *al ‘adl* in the above verse is translated and believed to

stand for *lā ilāha illā 'llah*, which represents *tawhīd*. This research also reveals that there is a conceptual relationship between the Qur'ānic concept of *hidāyah*, *tawhīd*, '*adl*, *salām* and *ṣulh*.

In line with the relationship that exist between the concept of *tawhīd* and that of the concept of '*adl*, it is suggested that if *tawhīd* is said to be Islam's first principle, its second principle is represented in commanding the right and eschewing the wrong (*amr bi al ma'rūf wa al nāhi 'an al munkar*). It is said that among the several Qur'ānic verses that highlight the application of this social doctrine is Q.16:90.

In relation to the Qur'ān being referred to as a book of *hidāyah*, it is believed that it contains clear proofs sent to all humans, and that it distinguishes between truth and falsehood. As a book of *hidāyah* its origin is said to be divine, and the originator of this book of guidance is described as one who cares about those who benefit from His guidance. The significance of guidance is evident in the number of times the term guidance which comes from *hudā/hadā* is being repeated during daily Muslim worship (*ṣalah*). Continuous repetition of the term which denotes guidance approximately 17 times in the above exercise as couched in Q.1:1-7, in addition to the repetition of some of God's attributes such as that of Providence, '*adl*, and Graciousness, is believed to remind Muslims of the significance of promoting harmony in society. It is therefore argued that, since God's attributes above interact with each other to produce harmony in life, there is therefore a relationship between guidance and the attempt by humans to organise a social order based on harmony.

On this basis, the research reveals the existence of a direct interconnectedness between Qur'ānic guidance and '*adl*, and between '*adl* and Qur'ānic resources on *salām* and *ṣulh*. It is also believed that the Qur'ān is meant to offer guidance to humans as to the way they should live on earth with minimal conflict in relation to harmony and balance, not only among humans but also in relation to the environment.

The chapter also referred to the fact that it is only through the guidance offered by the Qur'ān that humans can avoid being waylaid by Satan. Such guidance should be true guidance. The truth associated with Qur'ānic guidance is confirmed in Q.2:2, 5.

The actions of those who choose to obey God's guidance and commandments leads to harmony. It also brings them closer to God. Those who choose to obey them are said to be rewarded accordingly as contained in Q.89:27-30.

However because humans can easily be led astray by Satan from their natural disposition (*fiṭrah*), in relation to the responsibility placed on them as *khalifah* of God, God's role in

guiding them onto the right path is crucial. As contained in Q.16:98 God sends guidance through Prophet Muhammad. This guidance expounds everything regarding human conduct and affairs. The above verse is immediately followed by Q.16:90 in which God is said to command justice and benevolence. This makes the above themes part of the guidance contained in the Qur'ān. Guidance though, is offered by God on the condition that humans put in the necessary efforts as established in Q.29:69 as in *jāhadū fīnā*.

Other themes that are discussed under the concept of Qur'ān as a book of Guidance include the concept of *yawm al qiyāma* ('the Day of Reckoning'), belief in Angels, messengers and revealed Books.

Despite the existence of warrants and injunctions in the Qur'ān that should govern the conduct of the lives of humans as well as those which command justice, benevolence, peace and reconciliation, there are those who believe the Qur'ān rather encourages violence and terrorism. Such people assume this position when they interpret jihād as *qitāl*. In addition, it is also suggested that they maintain this position, when they interpret Qur'ānic verses such as Q.9:5; 2:191 out of context. Muslim response to these criticism has it that such verses have been quoted without situating them in their context which leads to misinterpretation. It added that in attempting to offer interpretations to the text of the Qur'ān, there is the need to embark on a close linguistic analysis of such a text. Further, the need to consider the significance of *maqām* in such analysis is said to be vital for better comprehension.

The researcher critically investigated the concept of *salām* as articulated in the Qur'ān in Chapter Four. The chapter started with the etymological definition of *salām* which is said to stand for safety, peace and reconciliation. It also means *amn* ('safety').

The discussion of the Qur'ānic concept of *salām* emphasised *salām's* relationship with obeying God's commandments (submission). This is believed to bring humans closer to God as referred to earlier. Such closeness is said to eventually facilitate the establishment of a society based on 'adl. It also has a relationship with *tawhīd*, which represents a platform which unites the whole of humanity. Humans are all the creation of God with differences and commonalties. The commonalties in question are said to be traced to water as contained in Q.21:30. The researcher, however, is of the view that, clay represents the primary material of creation. He assumes this position because the bellies of clay houses water as couched in Q.11:44 as in *wa qīla yā arḍ ibla-ī mā-aki*. The said commonalty is also referred to in Q.20:55; 49:13. Human differences should promote *ta-āruf* rather than adversity as contained in Q.49:13. A number of writers

associated the Qur'ānic concept of *salām* with that of *tawhīd* in the discussion of the concept of *salām* in chapter 4..

It could be suggested that when humans reflect on their commonalties: of common origin, destination and resurrection as contained in Q.20:55, they will aspire to live in peace with one another. In line with human single parentage, the Qur'ān has made it mandatory for people, nations and races to get to know each other and not to be enemies.

The discussion in this chapter also touched on types of peace. These include divine peace, peace with oneself, with the family, the community and the world at large. The first category/type of peace is said to be divine. It is suggested that because God is the one who embodies peace, *salām* ('peace') is an entity which will always be present. It is affirmed through submission (*tawhīd*) to the Will of God, through which humans can make peace with Peace (Allah) in order to have *sakīnah* ('inner peace') which is believed to affect external *salām*.

The second category/type relates to winning the battle against one's *nafs* ('carnal soul') which is referred to as *jihād al akbar* ('greater jihād'). This type of peace is considered a foundation for all types of peace. The role of Islamic principles in the form of Qur'ānic guidance is significant in the attainment of this type of peace. It is noted that once a spiritual and social accord is realised through the application of Islamic principles, a human being attains *sakīnah* ('living in internal peace with self'), and external peace with his/her society.

Peace within the family represents the third category of peace. Q.4:128 deals with the management and settlement of conflict between a husband and wife through the process of reconciliation in a peaceful manner.

World peace is discussed under the last category of peace in this research. It is suggested that peace at world level can only be achieved if Muslims play their role of being Allah's *khalīfah*. The responsibility that comes with being a vicegerent is that of establishing 'adl. This is meant to offer people in general and not Muslims specifically, the opportunity to enjoy the yields of justice as individuals as well as members of the international community. It is also suggested that the attainment of world peace is impossible if efforts to achieve it are not based on universal justice. Further, it is also mentioned that the primary goal of being a *khalīfah* include the establishment of equity, 'adl and love for other humans. In line with this suggestion, Q.4:135 calls on Muslims not to let their hatred for others make them shy away from the path of justice, while they involve themselves in doing wrong. Q.49:13 along with Q.4:135 above are believed to constitute the characteristics of world peace.

Apart from expounding on peace and its types, the avenues through which peace could be nurtured and promoted were highlighted in chapter 4 as discussed in what follow:

The researcher believes that, affirming that God is the creator of everything, and is also the only one who is worthy of worship, is the first step as well as the most significant approach to making and nurturing peace among humans. This is because of the belief that it is only through *tawhīd* ('submission to Allah's Will') that human beings are able to make peace with the source of all peace (Allah). This submission will allow them to find peace with themselves. Similarly, it is believed that humans who incline towards the right path are offered *sakīnah*. They are also offered guidance to the ways of *salām*.

In addition to the above, other ways of promoting peace are contained in Qur'ānic resources such as Q.31:18-19 in which Allah discourages the swelling of cheeks meant to demonstrate pride in the face of others. Allah discourages walking through the earth in insolence. On the contrary, people are required to speak in a low tone, and to have a moderate pace when they walk. Other similar Qur'ānic resources include Q.17:37 which encourage humility but discourage pride. Q.25:63 suggests that the servants of the Lord of mercy are those who when the foolish address them arrogantly, reply with peace. Q.17:53 enjoin humans to say only things that are best, and to speak fairly as contained in Q.2:83. In Q.42:37; 44:14 Muslims are encouraged to forgive the wrongs of others, as it also calls on them to manage their anger.

It is believed that, if these principles are carefully applied, it would lead to the promotion of peace. Islam is said to tie *salām* with *tawhīd* as well as getting along peacefully with other humans by eschewing destruction (*fasād fī al arḍ*). Conducting oneself in line with these ideals, is said to be what constitutes true Islam.

One of the purposes of peace in society as articulated in the Qur'ān, is that the Qur'ān guides people as to the way they should conduct themselves on earth, in order that, minimal conflict exist in relation to harmony and balance, which affects not only the world's human population, but also the environment. The purpose of peace in society is therefore believed to promote *iṣlāḥ* ('putting things right') and to prevent *fasād* ('destruction').

The existence of peace in society would undoubtedly have a positive effect on it. It is argued that, what humans have been charged with as Allah's *khalīfah*, is the organisation of a just, harmonious social order, with minimal disharmony. Another suggestion in line with the goal of being *khalīfah* of God is that, it is meant to promote 'adl, equity and love for all humans.

Finally, in line with the view of some writers, one could argue that where the existence of peace has led to making society a better place, the enjoyment of human brotherhood, to the re-achievement of the dignity of humans, the cultivation of lasting peace and the achievement of equality, peace could be said to have had a positive effect on society.

It is noteworthy to mention that, the researcher's aim in alluding to the Qur'ānic resources on *salām* in is meant to beam lights on the role of religion in promoting justice, peace and reconciliation.

Chapter five critically looked at the Qur'ānic concept of '*adl*' in relation to its role in promoting peace and reconciliation in society. An attempt to examine this, looked at other aspects of justice that the research revealed which include what '*adl*' stands for both lexically as well as its usage in the Qur'ān. In addition, the chapter also compared between the Western/Qur'ānic (Islamic) perspectives of justice. Further, it examined the various types of '*adl*' such as the source of '*adl*', the nature of '*adl*', the areas of life where '*adl*' could be applied, the role of '*adl*' and its effects on society. Finally, the chapter also critically analysed Qur'ānic resources on the above concept.

The chapter started investigating this concept by referring to the Qur'ānic interconnectedness that exists between the concept of '*adl*' in chapter 5 and the concept of *salām* in chapter 4, suggesting that such thematic sequentialities are on the basis of Q.2:30; 49:13; 16:90.

A number of views have been presented with regards what '*adl*' stands for. Lexically, it is said to denote justice, equity and righteousness. It is suggested that it could also mean declining, deviating or turning away from the right path such as indulging in *shirk* as in *balhum qawm ya'dilūn* Q.6:1; 27:60. The research also revealed that the opposite of '*adl*' is *ẓulm*. One who deviates from the right path or acts unjustly is called *qāsiṭ* as contained in Q.72:15. '*Adl*' is also said to denote fairness, impartiality and equity.

'*Adl*'s technical meaning is in part, associated with its usage in Q.16:90. This verse is interpreted to mean testifying that there is none worthy of worship except God (*tawḥīd*). '*Adl*' also stands for goodness in speech and fairness in action. In the above verse, *al iḥsān* is said to mean patience in obeying the commandments of Allah and also benevolence. It also stands for worshiping God as if one sees Him visually. On the other hand, individuals who deny Allah's Lordship are seen to be unjust to their own selves.

Numerous views have been advanced from a Western point of view with regards what justice stands for. Among such views include that justice is said to guarantee freedom for all, in such

a way that it disallows that the freedom for some is sacrificed and made right by a greater good shared by others. It added that, justice is about rights secured by it. Such rights are said not to be subject to the calculus of social interests or political bargaining. Further, such rights are said to be governed by certain principles or rules of behaviour. Based on such principles, in their interactions with others, humans who see such rules as binding, in most part, behave in accordance with them. In line with the above, it is mentioned that principles of social justice also suggest a way of assigning duties. Such principles also define appropriate methods of distributing burdens and benefits in a social agreement.

It should be mentioned that even though it is said that there is always disagreement as to what constitute justice and injustice, coupled with the existence of disparate views regarding the principles that should define the basic terms of co-operation between humans, however, despite such disagreements, the need for, and the preparedness to affirm a set of characteristic principles for determining what humans understand to represent the proper apportioning of burdens and benefits as well as assigning basic rights and duties of social co-operation are respected.

Other views about what justice stands for, from a Western perspective include that which refers to two approaches of justice: that of perfectly just institutions for society and the realisation focus approach. Whilst the former concentrates on the perfection of social institutions, the latter focuses on the actual societies that would eventually emerge from the working of the above institutions. A contrary view which has its root in the Christian tradition departs from that of the perfectly just institutions. This view of justice lays emphasis on how justice could be advanced rather than the nature of just institutions. In line with this view, it is suggested that a society could be called a just one if its members enjoy the goods for which they have rights to. The concept of justice as far as this view is concerned, has a similarity with the Qur'ānic concept of justice in the sense that both perspectives invoke God in its discussion of justice.

Finally, that justice involves the need for societies to have some rules to serve as the basis for socially acceptable behaviour, so that as members of a particular society, in their communication with each other, they are able to make their demands upon one another in accordance with such rules. It also involves giving people what they are due.

In addition, the Qur'ānic concept of justice sees '*adl*' as based on divine commandments, which also links it to the concept of *tawḥīd*.

Secondly, the Qur'ānic concept of justice is said to speak of justice as involving a multifaceted just relationship with God, oneself and fellow human beings.

Third, justice from the Qur'ānic perspective, is seen as *amāna* ('trust') as contained in Q.4:58. Because *amāna* in this verse is in a plural form (*amānāt*), this offers a hint on the broadening of its scope to include taking care of orphans and given testimony in court.

Finally, Qur'ānic concept of '*adl*' involves the mandatory establishment of a just foundation for action involving unceasing *dhikr* ('remembrance'). It is also said to be grounded in mutuality and equilibrium. The goal of the injunction is to promote '*adl*' through a moral reform based on self restraint via *taqwā*.

The chapter also revealed the existence of various types of justice. These include the justice of God as well as the relationship that exists between Him and His creation. It also includes inter human relationships. All the above, are believed to play a role in conflict prevention, inducing harmony and promoting peace in society. It is believed that three aspects of moral action exist from the broad teachings of the Qur'ān in terms of justice and injustice. These are said to be concerned with creature-creature relationship, divine-human relationship and God's own activity. The first of its kind is about divine-human '*adl*' ('justice between God and His creation') as He is said to have brought this world into existence with justice as revealed in Q.6:37. Divine-Human '*adl*' also talks about how it is justified for God to judge humans. It is so because humans testified that He is God as contained in Q.7:172. If He is God, He is said to be the one to whom '*ibādah*' should be directed to. If humans however forget about this, and thereby deny His Lordship, they are said to be unjust to themselves, and are also said to be inviting calamity onto themselves.

The research reveals that God's action governs all aspects of the lives of His creation. And in all these aspects, His activities are carried out on the basis of '*adl*'. Also alluded to in the discussion of the Qur'ānic concept of '*adl*' includes political and economic justice. Reference is made here to *mīzān* ('scale') which symbolises '*adl*'s multi-semantic levels in the Qur'ān. These include God offering His creation their best shape, as He also commands them not to be involved in fraud when they offer measurements or weigh produce. It also includes divine measurement in the design and creation of this earth which yields all types of things in a measure which is balanced. Other types of justice that plays a role in promoting a just social order include retributive justice which is referred to in Q2:179, corrective and distributive justice and restorative justice. The purpose of these is said to be the promotion of *salām*.

The source of justice referred to in this research, is seen to be divine. Mention has been made of the fact that commitment to '*adl*' is associated with the fact that its source is divine. This is

coupled with the fact that the interpretation of ‘*adl*’ as contained in Q.16:90 is said to mean there is no god but God (*lā ilāha illā ’llah*), which suggests the foundation of ‘*adl*’ is *tawḥīd*.

The application of ‘*adl*’ should also be concerned with all aspects of human conduct. It is suggested that humans should be just in speech, judgement, as trustees of the possession of others, and in all areas of human conduct and virtue. Being just is a Qur’ānic obligation as contained in Q.5:42. It is also suggested that ‘*adl*’ should be applied without discrimination and prejudice on the basis of race, pigmentation and religion. Muslims are enjoined to be just even if it affects them and their near kin.

By nature, justice is seen as one of God’s qualities. And God Himself is said to have assured His creation that He will treat them with justice in accordance with the deeds earned by them Q.4:40; 10:44. On the basis of the above, *al ‘adl* becomes a right for all humans. This is similar to the argument of justice as inherent in rights referred to earlier in this research. Therefore, people’s rights in terms of offering them what they are due, should be done on the basis of equality. Even though Islam recognises fundamental human equality on the basis of Q.49:13, it does not demand compulsory economic equality because of its recognition of the differences in individual human inborn endowments which are not equal. Such endowments should be encouraged and used for the benefit of society, and not be discouraged.

It is believed that the concept of ‘*Adl*’ has significant roles to play in society. Once applied correctly, it could lead to the elimination of social injustice, racial prejudice, and the tendency where others are considered inferior beings or citizens of a second class, in a given country. It is suggested that when Muslims reflect on the teachings of Q.49:13 and what it enjoins, they will aim to achieve the above. It is believed that without the existence of justice, development is impossible. This is because development is said to be linked to justice.

The application of the principles of justice would have a positive effect on society as people would be offered what they are due in relation to their rights. This will also lead to the absence of *pleonexia* and racism. More importantly *shirk* would be shunned and frowned upon. On the other hand, the absence of justice will lead to *ẓulm* (injustice), racism and discrimination. Co-operation and getting to know each other as encouraged by Q.49:13 would be non-existent. This has the potential to nurture all types of conflict in society.

It is worth noting that, even though it is suggested that justice is very difficult to define due to its complex nature and that there exist different shades of opinion regarding what constitutes justice and injustice, it should be mentioned that the discussion in this research, of the concept

of justice from both the Qur'ānic and Western perspectives has given rise to the understanding of this concept as discussed in chapter 5.

Chapter Six discussed the role of *ṣulh* in the attainment of *salām*. Its relationship with '*adl*, *tawhīd*, *hidāyah* and *salām* has also been explored. Such a relationship is *tawhīdīc* on one hand, and on the other, is said to be Qur'ānic as the concept is said to be related to one of the themes that the Qur'ān is believed to have alluded to. Like the other Qur'ānic concepts discussed in this research, submission to God's commandments is also revealed to lead to peace and reconciliation in the sense of *salām* and *ṣulh*.

The concept of *ṣulh* has been defined lexically to mean cessation or suspension of fighting. Technically, apart from denoting righteousness and soundness, it also stands for a treaty agreed upon for the purpose of putting an end to disputes. *Ṣulh* in Sharī'ah is said to carry the meaning of *salām* and reconciliation.

The research reveals that *ṣulh* is related to *tawhīd* based on Q.2:30 as well as in relation to human commonalty as couched in Q.49:13. It is also related to '*adl* on the basis of Q.16:90. Whilst the first Qur'ānic resource talks about humans as *khalīfah* of God on earth as highlighted in a detailed manner in the previous chapters, the second Qur'ānic resource speaks about the commonalties in humans as they have originated from a single parent: Adam. The teachings contained in Q.16:90 are directly related to that of Q.2:30 'Qur'ānically'. It is the case because, the responsibility of being a *khalīfah* as contained in Q.2:30 is to establish '*adl* as mentioned in Q.16:90 which commands justice and benevolence.

It is based on the above that a 'Qur'āno-*tawhīdīc*' interconnectedness is seen to exist between the concept of *hidāyah*, *tawhīd*, *salām*, '*adl* and *ṣulh*. The concepts referred to here, in general, and the concept of '*adl* as a significant resource to the Qur'ānic concept of *salām* and *ṣulh* in particular, have been the focus of this research.

Investigating the Qur'ānic concept of *ṣulh* reveals that it is of two types. These include divine-human reconciliation and inter-human *ṣulh*. The former which represents the highest form of reconciliation is said to be religious, and takes place between *al khāliq wa al makhḷūq* ('Creator and created'). This type of *ṣulh* is necessary when humans disobey God's commandments. An example of this type of *ṣulh* took place when Adam ate of the forbidden fruit as mentioned in Q.2:35-37. The second type of *ṣulh* takes place between humans involved in a misunderstanding or a conflict. Inter-human *ṣulh* is of two categories: one between a couple where preference is given to *ṣulh* or a peaceful settlement as contained in Q.4:128. The second type of human-

human reconciliation is mentioned in Q.49:10 which relates to reconciliation or making *salām* between two believers.

Reconciliation is not limited to inter-Muslim *ṣulḥ* alone but extends to non-Muslim-Muslim reconciliation (inter-human *ṣulḥ*) see Q.4:114 which talks about reconciliation among humans in general.

It is suggested that the purpose of *ṣulḥ* is to ensure that people's affairs are conducted in amity and *salām*. It is also for the purpose of suspending fighting involving non-Muslims and Muslims in order to establish peace. A dimension of *ṣulḥ* which is related to the role of humans as Allah's *khalīfah* is the obligation on them to work towards promoting 'adl, haqq ('truth') and *ihsān*. It is also believed that the role of *khalīfah* is to make prosperity manifest.

The research also reveals that Qur'ānic worldview (QW) has certain basic elements which include the promotion of responsible stewardship in relation to humans as *khalīfah*, as well as the world's resources and *tawḥīd*. This makes its role in promoting *ṣulḥ* an essential one. As such then, it is believed that Muslims who understand the QW will live in harmony with their God-given natural disposition (*fiṭrah*) which is said to be essentially good. In addition, it is also believed that such people will also love God who has the attributes of 'adl, *salām*, perfection and supreme purity, haqq, and *rahmah*. In addition, it is revealed that applying the concepts of the QW starting from the concept of 'adl, *shūrā* ('mutual consultation'), purification, charity and *ihsān* will have positive implications regarding the attainment of *ṣulḥ* and *salām* in society.

The discussions in chapter 6 also considered the practical aspects of the Qur'ānic application of *ṣulḥ* as well as the application of this concept in some settings within society. The chapter mentioned areas where *ṣulḥ* as a Qur'ānic concept could be applied but not limited to making reconciliation between believers alone as contained in Q.49:10. In Q.4:35 *ṣulḥ* is said to be preferred when a conflict is between a couple as in *wa al ṣulḥ khayrun*. In this verse a strategy is offered relating to the procedural nature of how to deal with issues pertaining to *ṣulḥ* which involves inviting two arbiters, one from the side of each party. Other examples on how *ṣulḥ* is forged highlights the role of mercy (*rahmah*) in promoting reconciliation. In this example, a story which took place in the West Bank city of Hebron in Palestine in 1989 is told and relates to how a Palestinian woman forgave an Israeli soldier who she later came to know was the killer of her son. The story is said to illustrate the importance of religion and religious-based practices which reveals the teachings contained in Q.49:13 which relates to the commonalties in humans and the possibility of relationships that goes beyond the physical, political and military barriers that tends to straddle Israeli-Palestinian interactions. It also included how reference to religious

text (Christian and Muslim) was made during discussions in Truth and Reconciliation Commissions to promote efforts at reconciling conflicting parties.

Emerging themes that have a relationship with the Qur'ānic concept of *ṣulḥ*, as well as have a significant role in promoting *ṣulḥ* include *tawḥīd*, *taqwā*, *‘adl*, *iḥsān*, *maghfirah* and *ma’rūf*. *Ma’rūf* is lexically said to mean *iḥsān*. These themes represent Qur'ānic concepts. Their interconnectedness therefore reveals a relationship between the concepts of *hidāyah*, *tawḥīd*, *salām*, *‘adl* and *ṣulḥ* which are being highlighted in this research. Such Qur'ānic conceptual relationships are what have been comprehensively discussed in chapter 7.

The discussion in Chapter seven represents one of the main contributions of this research. It represents the discussions of Qur'ānic concepts such as the concept of *hidāyah*, *tawḥīd*, *salām*, *‘adl* and *ṣulḥ* that gave birth to the idea of the Qur'ānic conceptual relationships between these concepts.

The discussions in this chapter revealed that the Qur'ānic conceptual relationships between the stated concepts which are on the basis of Q.2:30; 49:13; 16:90. It is worth mentioning that *tawḥīd* represents the foundation based on which all these concepts and themes are interconnected from a Qur'ānic point of view.

The critical examination of the Qur'ānic conceptual relationships between the above concepts reveals among other things, and most importantly, that, God is *al aw’wal* and *al ākhir*. The one who created, and He chose humans as His *khalīfah*, and offered them *hidāyah* to help them carryout the task associated with the stewardship role attached to being a vicegerent (*khalīfah*): to establish *adl*. In line with humans as Allah’s *khalīfah*, the goal of being a vicegerent is believed to include *‘adl*, equality and love for all humans.

Apart from the above, the research also revealed that God is the source of *salām*. And because He is *al aw’wal* and *al ākhir*, His continuous presence means the inevitable presence of *salām*. Those among His creation who heed his commands such as that couched in Q.16:90 are granted *sakīnah*, which is believed to have an impact on external peace.

Finally, the discussions in chapter 7 revealed that *al ‘adl* means being just. Upholding justice demands that humans follow the right path in accordance with the commandments of God. Q.4:58 indicates that establishing justice in society is an obligation. It is the same Qur'ānic imperative which seek to enjoin the establishment of *salām* and *‘adl*

The critical examination of the Qur'ānic resources on *hidāyah*, *salām*, 'adl and *ṣulh* using a comparative Qur'ānic methodology revealed that 'adl is a significant resource to the Qur'ānic concept of *salām* and *ṣulh*. It also revealed that God is the source of *salām* and *hidāyah*. He offers *salām* to those among His *khalīfah* who submit to His will. Submission is said to have an impact on internal and external peace. In addition, it is also said to lead to peace in the sense of *salām* and *ṣulh*. Being a *khalīfah* obliges humans to establish 'adl.

Mention must be made that even though the investigations of the various Qur'ānic concepts in this research, led to the emergence of a Qur'ānic conceptual relationship between the concept of *tawhīd*, *hidāyah*, *salām*, 'adl and *ṣulh*, the role of the Qur'ānic concept of 'adl in nurturing *salām* and *ṣulh*, is the focus of this research.

8.3 Research Findings

Apart from what has been mentioned in relation to the findings of this research above, what follows represents the research findings.

First, it alluded to as well as raises awareness with regards the fact that the Qur'ānic concept of 'adl represents a significant resource to the Qur'ānic concept of *salām* and *ṣulh*. In particular, a significant finding in this research is associated with the meaning of the term 'adl which is said to stand for *lā ilāha illā 'llah*. This revelation is significant as *lā ilāha illā 'llah* represents submission not only to Allah's commandments alone but requires putting such commandments into practice. Such commandments which are contained in the Qur'ān include Qur'ānic resources such as Q.16:90 in which Allah commands justice ('adl) and *ihsān*. *Tawhīd* which is what *lā ilāha illā 'llah* stands for, also teaches and concerns issues surrounding Allah's Lordship and the denunciation of *shirk*. It is said to earn *sakīnah* for humans, which leads to the attainment of external peace in *salām* and *ṣulh* sense.

Second, the research also alluded to the availability of a bulk of Qur'ānic textual warrants on 'adl, *salām*, and *ṣulh*. The research finds such Qur'ānic imperatives to be very significant in efforts at nurturing and promoting peace and reconciliation. This is in line with the significant role that religion can play, especially the Abrahamic traditions in transitional justice and conflict resolution. It is worth noting that the literature review conducted in this research reveals the fact that *jihād* rather than the Islamic perspective on peace and conflict resolution is what has always been the point of focus in academic writings. The researcher also noticed through the review of literature that reference has also been made to the significance of Islamic text in promoting peace. Writers on peace and transitional justice have either failed to refer to such

textual warrants or have not provided a comprehensive interpretation of such texts in order to highlight the message contained in them. This research is therefore in part, meant to fill such a gap.

Finally, chapter seven, which discussed the conceptual relationships that exists between the Qur'ānic concept of *hudā/hadā*, *tawhīd*, *salām*, *‘adl* and *ṣulh* represents the most significant finding of the research. The research reveals that the above Qur'ānic conceptual relationships are on the basis of Qur'ānic resources such as Q.2:30; 49:13; 16:90. The research also revealed that the role of humans as *khalīfah* of God as contained in the teachings contained in Q.2:30 is an obligation to establish *‘adl* on earth among fellow humans as well as giving the environment its due regarding care. This is in line with the teachings contained in Q.16:90 in which Allah commands justice and benevolence. The research finds that, the need to obey as well as apply God's commandments is paramount as it brings the created closer to the Creator. Once this happens, the former attains *sakīnah* which is believed to have the ability to affect external peace within the family, the wider community and the wider world. Q.49:13 which teaches about the commonalties and differences that are inherent in humans has it that such differences regarding colour, race, gender and nation, are not meant to make humans adversaries of one another but to promote *ta-‘āruf*. It also highlights the fact that human beings who reflect on the commonalties that they share with each other such as that of common origin, destination and resurrection as contained in Q.20:55 will seek to promote the love for one another.

8.4 Future Research

In line with the understanding that religion has the capability to constructively contribute to the application of conflict resolution, and should therefore be made part and parcel of efforts to promote justice, peace and reconciliation, the researcher is of the opinion that, one possible area of research could look at how Islamic non-Governmental organisations (NGOs) could promote transitional justice, or attempt to promote peace and reconciliation based on the teachings of Qur'ānic resources of *‘adl*, *salām* and *ṣulh* that have been analysed in this research. Like their Christian counterparts, whose role in the promotion of peace through development projects cannot be overemphasised, the role of Islamic NGOs has hardly been mentioned in the literature reviewed for this research.

Another possible area of research could be to look into new ways of understanding Qur'ānic resources on *‘adl*, *salām* and *ṣulh*. This is in response to the suggestion that there exists differences in readings with regards the text of the Qur'ān that support the idea of *ṣulh*. Such new methods of Qur'ānic elucidation could help promote a better comprehension of the text of

the Qur'ān, while eliminating the issue of possible misunderstandings and misinterpretations leading to what has been termed 'interpretive extremism' or what the researcher calls 'whim-based' interpretation.

Finally, another area of consideration for future research could look into how Muslims could be reminded to exemplify the teachings contained in Qur'ānic resources that promotes '*adl*, *salām* and *ṣulh*', which could lead to the establishment of a just and peaceful society. The exemplification referred to here will require a return to the application of the Qur'ānic worldview (QW) in line with Q.33:21; 3:104, 110.

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